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THE NEW-CHURCH REVIEW

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A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

JANUARY, 1907.

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EDWARD A. WHISTON, Agent.

THE

NEW-CHURCH REVIEW

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THE SUBSTANCE BETWEEN SPIRIT AND MATTER.

IN these days of telegraphs, telephones, and other electrical appliances, which have brought about the yoking of the imponderable forces of nature to the service of man, and have subdued distance, and to some extent overcome physical resistance, it is scarcely wonderful that we should begin to enquire whether these same forces are not related to or associated with the phenomena of human life.

One is struck, for instance, at the parallelism and analogy which exists between the achievements of Marconi's system of telegraphy (by which, without the intervention of wires, messages can be sent with absolute certainty hundreds, it may be thousands, of miles and accurately interpreted), and the hitherto unexplained phenomena of telepathy, by which is meant the communication between the minds of persons at great distances from each other, brought into rapport by the intense wish or excitement of one of them, who is perhaps in imminent physical danger or at the point of death. Such instances are neither infrequent nor to be denied, and this relation and analogy suggests a similarity of cause or medium in both cases.

Again, a similar relationship exists between human emanations and those proceeding from the lower animals and the

various objects of nature. These emanations in the case of physical bodies are expressed by the term radio-activity, and are especially exhibited by the new substance called radium. Moreover, the relationship extends to the wonderfully penetrative power exerted by what are known as the X-rays and the new phenomena which have arisen out of their use. And here we may ask ourselves the question, What New-Churchman would have expected that after a century and a half from the period when Swedenborg declared it, his doctrine of spheres, which involves these very emanations, would be so absolutely proven as it is by physicists to-day?

Now it is such considerations as the above, and others besides, that render it neither wonderful nor inappropriate that we should speculate upon the nature of the substance which must exist as an intermediate between matter and spirit, because these phenomena of the imponderable natural substances point the way to an explanation.

That the spiritual body is a substantial organism in the human form is especially declared in the Writings of the New Church, and that the natural body has its form determined by the spiritual is also declared. The spiritual body, we are also told, is as perfect in all its particulars as the natural, and is as tangible to spiritual touch as the material body is to natural touch. Both these bodies, the spiritual and the natural, while we inhabit this world exist the one within the other. Now although it is certainly true that there is a discrete degree between them, yet they must be related or adjoined to each other by some intermediate substance which serves as their connecting link. That there is such an intermediate, and that it is not left behind with the natural elements at the death of the body, but is taken, with the purely spiritual structures, into the higher world, we believe there is some warrant for asserting. Can we obtain any proximate conception or perception of the nature of this intermediate something by carefully considered means? It seems to me that we can. Garth Wilkinson in his admir-

able book, "The Human Body and Its Connection with Man," shows how the different parts or systems of which the natural body consists fit into and interpenetrate each other so as to constitute it the united, complete, and wonderful structure it proves itself to be. By following his line of thought we may arrive at some perception or conception respecting the possible nature of this intermediate. Let us consider then the various systems which make up the physical human body and trace their mutual connection.

Lowest in degree is the bony skeleton, upon which, as upon a rock, all the other systems are built up and rest. In rough outline this has the form of the erect man, hideous, indeed, to the uninitiated eye when unclothed with flesh, but suggestive in its very nakedness of the highest possibilities. The bones in the living condition consist of two parts — an investing membrane, the periosteum, and the calcareous or earthy matter which is deposited upon it. This investing membrane is not confined to the external surfaces of the bones, but passes through numberless larger and smaller openings into their interior, where it spreads and divides in every direction in such a manner as not only to provide a conduit for the blood vessels in their ramifications to nourish and secrete the bony matter, but to act as an all-pervading investment (endosteum) which determines the organic form which the calcareous matter is made to assume. Next above the bony system is the muscular or fleshy, which is laid upon and affixed to the bony. The individual muscles of this system pass with such a perfect adjustment from one bone to another, as when set in action enable the two systems to perform in a united manner what ever isolated or combined motions the voluntary powers of the man may determine. Now if we could take away the bony system and leave the muscular or fleshy one exactly *in situ*, then the outline or the muscles would present a still greater approximation to the perfect human form than the bones do by themselves.

But this advance in form has added to it an advance in structure. The muscles are discreted from the bones by a higher degree of organization, evidenced by their mobility and power of contractility, as distinguished from the fixity and inertia of the skeleton. This distinction is true whether we regard the muscles in their mass or their minuter form. A single muscle, as an anatomist would define it, consists of smaller bundles, each bundle divisible into smaller fasciculi, each fascicle into fibres, and every fibre into fibrils, the fibril itself consisting in its minutest structure of a series of cells arranged in a line, but every fibril, fibre, fascicle, bundle, and muscle is invested and held together by a delicate skin or membrane, called areolar tissue. This tissue becomes aggregated at both extremities of the muscle, forming its tendons, by which it is attached to two or more bones. This description is true of all the muscles in the body. The tendons of the muscles are attached to the bones, but how? — by becoming continuous with the periosteum, which, as has been described, invests the bony matter. So perfect is the union of these investing membranes, and yet so distinct are they from the calcareous matter, which is the primary element of bone, that the chemist, by the use of certain acids, can easily dissolve it out and leave the investiture intact. This ease of separation, which in fact occurs in certain diseased bodily states, proves the distinctness of the bony from the investing tissue and the muscular structure, and shows, at the same time, how the muscular structure interpenetrates the bony and lifts up the whole skeleton into the muscular influence. Thus we see that the lower degree does not enter the higher, indeed it never does, but that the higher surrounds and includes the lower.

Next in order comes the vascular or blood system (for we must leave out — seeing that it is not essential to our argument — any description of the absorbent system, though in its place it performs one of the most important uses in the physical economy). The vascular or blood system is also

divisible in two parts — the heart and blood vessels and the blood which they convey. Commencing at the heart as a hollow double muscle, the vascular system through its large outlets, the aorta and pulmonary vessels, branches out in every direction, the aorta passing by vessels through the system, and the pulmonary artery by vessels solely through the lungs. Each vessel divides and sub-divides till its dimensions are of the finest hair-like or capillary description. Every atom of the organism down to the minute cells of the softer tissues and the canals and interspaces of the bones are penetrated and surrounded by these capillaries which conduct the blood to nourish and renew, as well as to suck up and remove the effete or worn-out particles of every tissue of the body. Proceeding onwards these hair-like vessels unite with each other, increase in size, and gradually, under the name of veins, return back to the heart, giving off in their course the effete contents of the blood by the liver, kidneys, skin, and ultimately the lungs, through which latter the right heart muscle propels the mass of blood for oxygenation. It should be said that minute as are the capillary extremes of the vascular system, yet these and the larger vessels are themselves pervaded by minuter tubes, vasa vasorum as they are called, vessels of vessels, which ensure the nourishment and renewal of the tissues of which all the vessels consist.

If this wonderful system of vessels could be picked out from all surrounding structures, brain, viscera, muscles, and bones, it would still more perfectly fill up the contour of the human form than the previous systems already described. But the blood which this system of vessels conveys is as strictly and truly discreted from them, as they are from the muscles. Elaborated from the nourishment received through the digestive organs, which are themselves pervaded and upheld by it, the fluid blood contains within itself the pabulum or food, essential to build up every tissue of the physical economy. Literally it may be said that the

blood has the body dissolved in it, but in such a special condition and form as is best suited to be elaborated by the special secreting viscera and the functions of the different systems. But besides this solution it contains innumerable organisms peculiar to itself, which change their form and character under the influence of the oxygen of the air received through the lungs on the one hand, and on the other through the absorption of the effete carbon received during circulation from the disintegrating tissues. These special organisms, called corpuscles or blood cells, circulate in multitudes to the very confines of the smallest capillaries. Some physiologists assert that they are capable of passing through the capillary membranes and of becoming transformed into the tissues they enter; but be this as it may, one thing is certain, that the fluid menstruum of the blood, the liquor sanguinis, passes even beyond the limits of the vessels and touches the very extremities of the nails and hair. Thus as a more highly organized, a more vital, and a more universal system than any which has preceded it, the blood surrounds everything which it has to support, and if by the mobility of the muscular structure the body as a whole is carried where its voluntary soul desires, this is solely possible by the blood being its perpetually wakeful and nursing mother, and moving under involuntary influences with an incessant restlessness until physical death renders it quiescent. Ascending thus we see each system becoming less fixed in its character and more mobile and lifelike, more highly organized too, and each becoming in the ascent more perfectly moulded into the finished beauty of the human form.

But take a step higher, ascend to another discrete degree, and we come to the nervous system, which pervades and penetrates vessels, viscera, muscles, and bones alike. If you cannot insert the point of a needle into any part of the human body without drawing blood, much less can you touch a speck of its surface with the finest needle without causing

pain; and this in certain inflammatory conditions, which heighten nervous sensibility, is true even of the hair, nails, and bones, and wherever pain is felt there must exist the fibril of a nerve. Now the nervous system is at once the most pervading, the largest, the most highly organized, most sensitive and dominant system of the body; upon its powers and action depend all the systems which have been already described and which lie below it. Its most massive portion occupies the whole of the cranium and its prolongation, the centre of the bony spine; this is called the cerebro-spinal axis. We have not time to specialize even its general constitution; suffice it to say, that from it all the nerves which preside over the special senses, over the whole common sensation of the skin, and which are employed in voluntary action, derive their origin, and in it have their common seat. But this is not the whole of the nervous system, for there is another large nervous system called the sympathetic or vegetative which consists of a great number of small knots or ganglia scattered over the whole body, from which and to which proceed innumerable nerves interlacing with each other and with the nerves of the cerebro-spinal part, and which govern all those structures of the body which it would be undesirable and dangerous to the life of the individual to be placed under voluntary direction. These ganglia and nerves preside over the larger nutrition of the body, the digestion and assimilation of food, over the motion of the heart and all its vessels to the very minutest, more or less over the motion of the lungs, over the functions of the liver, stomach, and intestines, the pancreas, the spleen, kidneys, and parts of generation. Nay, further, they determine the formation and nourishment of every atom of the structures, from hair, nail, bone, and skin, to the brain itself, and influence even their own growth and change. Thus the nervous man is yet more omnipresent in the body than the blood itself, it extends everywhere and lifts within its influence the grossest parts of the bony, fleshly, and vascular

man; without it, the heart would cease to beat, the blood to circulate, the lungs to respire, and the viscera to digest and eliminate. Every tissue, in fact, muscles included, would without it sink into decay and pass into their natural elements.

Yet this nervous man is still material, though organized to the highest point of which we have any physical cognizance, and the question naturally arises, whence does it derive that sensitiveness and power which makes it omnipotent over everything below it? Picked out from every other structure, it would yet more perfectly than the vascular effigy the human form. Again we ask on what does its power depend? The brain proper and the cerebellum, with their two divisions, as well as the ganglia scattered through the body, are enclosed by membranous coverings, and the nerves which shoot from them and arrive at them are invested with prolongations of this covering, not only as to their mass, but as to the fibres and fibrils which make up the mass. In the nerves this covering constitutes them as tubes which contain a delicately organized pulp. Strictly speaking, the nervous system consists of two divisions, one of which is cellular and the other tubular. The cellular part predominates in the brain and cerebellum, both at their circumferences, their convolutions, and near their centre and base, and also in the centre of the spinal cord, and even constitutes the greater part of the knots or ganglia scattered throughout the body. The tubular division on the other hand constitutes all the nerves which connect the brain and its larger ganglia with the body and the smaller ganglia with the viscera over which they preside, and the ganglia with each other. Physiologists say that the cellular structure of the brain, the larger ganglia of the spinal cord and the lesser ganglia scattered through the body, act as larger and smaller batteries originating force, and that the nerves act as wires to communicate the force so generated and to carry back impressions or sensations to the cellular

structure as these are communicated from without. Now while this is so far true, it is not the whole nor the greatest part of the truth; since the whole body lives as truly in its minutest parts or molecularly, as in its general mass, or somatically. Again the philosophical idea would convey the impression, that the convolutions and ganglia are, so to speak, the only living parts and originators of the power of motion and the perceivers of sensation, while the nerves are the mere conducting wires or conveying tubes of the influence which passes along them. But there is this difference between the wires attached to a galvanic battery and the human nerves, namely, that the wires are only affected at the moment the electric spark is sent along them, while at other times they are uninfluenced and at rest, whereas the human nerves are at all times pervaded by the nervous influence which resides in their delicate pulp as truly as it resides in their convolutions and ganglia, and consequently, that the nerves are in a constant state of polarity, ready at every instant to receive impressions whether from the centre or the circumference of the body; in other words, that the two divisions of the nervous system, the cellular and the tubular, do not exist as separate parts, but as one great whole, equally pervaded by the same influence, and that this influence extends over the blood vessels, muscles, and bones, rendering them in every part just as living as the nerves themselves.

Many physiologists are of opinion that this nervous influence is not a thing *sui generis*, but is only a property of nervous structure, just as contractility is a property of muscular structure; that, in fact, the form or structure of nervous matter generates that power as its peculiar property. But apart from the fact that a mere property cannot govern the substance upon which it depends and in which it inheres, but must be subject to it, as elasticity is subject to the texture of india-rubber, so we know that the influence which is present in nervous tissue, moves not only the nerves but all parts beneath them. I say apart from these considerations,

let us ask what is the use of nervous tubes if they hold nothing? or of the membranes which enclose nervous masses and their cells if there is nothing to be enclosed? Do not the heart and the blood vessels exist as such, because they have a fluid, the blood, to contain and convey? Therefore comes the question again, What is it that constitutes this nervous influence which renders sensitive and movable the whole human frame? What is it that fills the whole nervous system, cells and tubes alike, which receives such sensations as touch, taste, smell, hearing, and sight, and conveys them to the mind which perceives them, and enfills them with ideas and which transmits the power that enables the body to act upon the objects of all these sensations?

I humbly submit that it is one of the higher or imponderable substances of nature. I say a substance and I say so advisedly. Swedenborg and the older anatomists and philosophers called it "nerve spirit," and said that it exists in and acts through the nervous system as a discrete and independent though connected substance, just as discrete and independent of the nervous mass though residing in it, as the nervous system is discreted from the blood, the blood from its vessels, the vascular system from the muscles, and the muscles from the bones. Curiously enough this so-called nerve spirit, which in later times, through the influence of the materialistic doctrines, has been denied or viewed as a property of the nerves, has had belief lately revised in it by no less a name than that of Professor Huxley, who, in his discourse at one of the meetings of the British Association at Belfast, adopts the views concerning it maintained by the distinguished Descartes in the Eighteenth Century. This admission of Huxley's is important, and leads further than he at that time supposed. It is no part of our purpose however, to pursue his view on nerve spirit further and we proceed with our own remarks.

The term "nerve spirit" does not convey the idea however, which we think ought to be held respecting the thing

which exerts the influence we observe it to exert. I have spoken of it as an influence, but influences necessitate the existence of something influencing or acting, and I have taken the liberty to say that this something is one of the higher or imponderable substances of nature. To my mind it appears to be of the character of electricity or of the nature of ether, because these answer to the powers which are exerted by them through the brain, the sympathetic system and their nerves.

Observation and experiment have proved that in the larger cosmos or physical world, electricity and ether pervade everything, — hard rocks, crystals, metals, sand, mould, water, and air, — penetrating and enveloping them; what is called magnetism is only another form or direction of the action of electricity, determined by the nature of the subject or object in which it inheres; but in this larger cosmos, electricity and ether pervade it as higher, subtle, and unorganized fluids, not as material substances like stone, water, or air, which can be handled or weighed, but as substances which elude these gauges, and transcend them.

They may justly be termed natural as distinguished from material substances, rendering themselves distinctly apprehensible, especially electricity, under certain extraordinary conditions, though capable of demonstrable existence by the simplest experiments. Take by choice electricity alone. When the balance of electric equilibrium in the world around us is disturbed by excessive heat, the vapors of the clouds become surcharged with it, and equilibrium is restored between the earth and clouds by violent discharges from the latter to the former in the shape of lightning sparks, which shiver or crush all intervening obstacles. Yet wonderful as it may seem, these lightning sparks of electricity are no larger than those which in the quiescent state surround the larger rain drops. The force which it exerts therefore proves its actual substantial existence as a natural though not material entity in a manner never

to be forgotten. But the condition in which this electricity exists in the lesser cosmos of the human body is totally different from that in which it is found in the larger cosmos of the world; for although it pervades the rocky bones, the softer earth-like muscles, the fluid blood, and the far-searching nerves, it does so under the controlling power of the life of the soul within. I hesitate not to say that it does so by being organized, like all the structures beneath it, into the human form, becoming a still more animated, still more lifelike, still more perfect and more pervading structure than any we have described; and if we could see it in its totality, it would stand forth a human form of fire, constituting a fit intermediate to the grosser material structures of the earthly body on the one hand, and the spiritual structure of the soul on the other. This I would call the electric or ethereal man.

It must now be evident that we have in the human body, a regular series of steps representing, in fact, four or five different grades of the human form superimposed upon each other, and all so far complete in themselves as to be capable of distinct separation. Let me repeat them again; — the bony man, the muscular man, the vascular and blood man, the nerve man, and now the electric man; and yet though each of them seems full in its degree, they are so adjusted and fitted into each other, the second fitting into the first, the third penetrating the second and first, the fourth pervading all the three below it, and the last or electric, filling them all, that they stand out as one complete body. It has also been pointed out that every higher step or system is more perfectly organized and lifelike than that which precedes it. What inference can be drawn from this increased perfection of organization; only this, that the nearer we approach that system, which is the intermediate or dividing one between the material and spiritual, the more finished and perfect is the scale of organization. How then can the electric man be less organized than the nervous, and if it

were permitted us to see and examine the spiritual man which exists above the electric, can we be otherwise than assured that the perfection of organization will increase on the spiritual side, as it has been seen to do on the material? Thus we gather, by a legitimate comparison, a glimpse of the important truth that the human soul is not a formless vapor or etherial puff, but a supremely defined human form eternal and lasting as the heavens. It may be objected, that the organization of electricity is impossible. But why should it be any more impossible than the lower elements, which are woven into the material form beneath it? The life as it presents itself within the human body can organize chalk into bones, can organize carbon, oxygen, nitrogen, and certain other elements into gelatine, membrane, tendon, flesh, blood vessel, blood, and nerve. Why should electricity, which is a natural though imponderable substance, be exempt from its influence? Does life not organize even feeling and thought, though not on the natural plane? That these are organized into individual affections and ideas, let our consciousness bear witness. And though it is not our province to discuss here the higher constitution of the spiritual body, have we not reason, through the revelations of the Bible, to conclude that the angels are beings distinctly personified in the human form, having all the organs and faculties of the natural body, though made up of spiritual substances intensely plastic and governable, and that they are so because the Divine Human of God-Man, the Lord Jesus Christ, is itself in that form. He determines that His creatures shall be in His own image and likeness.

Here then is the view we would offer of the structure intermediate between the body and the soul, or more strictly speaking between the natural body and the spiritual. Whether this structure consists of electricity, ether, or not, it is proved to be something so much akin to it that our attempt so to define it is not without justification. This view moreover is borne out by several statements, not only from the

writings of Swedenborg, but also of other philosophical writers. We have only time to mention a few of these and must for the present leave its further consideration.

Swedenborg in "The True Christian Religion," 103, says that every man after death casts off the natural and retains the spiritual, together with a certain circumambient accretion (limbus) derived from the purest parts of nature, but this circumambient accretion is such that it can be admitted into heaven as the external basis of the higher spiritual structures.

Again in the "Arcana Cœlestia," 3993, Swedenborg shows that the spirit of man, when it is loosed from the body, has with it all things of the external man except bones and flesh.

Again in "The Spiritual Diary," 2392, the following occurs: —

> Wherefore men doubt and hesitate and are ignorant that spirits in the body or spirits separated from the body are real substances, and such substances in man as are joined to the material parts of his body.

The existence of an intermediate substance between the natural and spiritual bodies is here explicitly declared. Swedenborg terms it "a circumambient accretion derived from the purest parts of nature." I stated at the commencement of these remarks that this intermediate link was not left behind with the material elements at the death of the body, but was taken with the spirit into the higher world. That this is so appears from the first extract cited, since Swedenborg says that with those who are in heaven the spiritual part is uppermost and the circumambient accretion beneath. The terms uppermost and beneath have not reference in this relation so much to position as we, in this world, regard position, but to the idea of inmost and outermost — inmost in the sense of the more vital and animated, outermost in the sense of less vital; so that we might, without violence to the view intended to be conveyed, regard this accretion as forming the basis and contexture of the spiritual body in whatever situation it may be required,

whether in the spiritual bones, flesh, blood vessels, or nerves; and we may regard it, too, as thoroughly organized, since nothing can be retained in connection with the soul which is formless or elemental. Further than this we do not attempt to follow it.

In the second extract the intermediate we contend for is also admitted, inasmuch as it says that "all things go with the spirit except bones and flesh," which clearly exempts that which animates the nerves, which we have called the electric or ethereal man, though it excludes the nerves and blood vessels which are as much material as the muscles themselves. The third extract also admits that something is taken away with the spiritual body which had previously adjoined it to the material parts, for it says, "such substances in man as are joined to the material parts." I must leave, for the present, the proofs which I could adduce from other sources than Swedenborg, and come, in conclusion, to a few general considerations as to the necessity of this intermediate to the completion of the spiritual body as it exists in the spiritual world.

It is continually insisted by Swedenborg that the higher spiritual things would, had they no basis or continent upon which to rest and ultimate themselves, be diffused and dissipated. Thus the outer universe must exist as a basis to the inward, the natural world to the spiritual, or else the very heavens could not stand; and, in relation to the mind, actions must be performed to give basis and fixity to the thoughts and feelings, or these could not be permanent. We, as men, come therefore into the natural world by necessity, to fix our character for the eternal world, and we take with us the result in the nature which the soul thus acquires. Our characters, I repeat, are formed while the soul is adjoined to the body, the soul being literally built up, of course, from within while we are in contact with the external world, and it is, and must be, just as true that, but for our contact with the physical universe, we could not

acquire that middle degree, that circumambient accretion, which is the intermediate between the soul and body, because it must be gathered and organized in association, *pari passu*, with the physical structures beneath it. To my mind, therefore, the doctrine of ultimation necessitates the existence of this or some other such intermediate, since without it neither could the natural body live nor act upon the external world outside it, nor the spiritual body find a fit basis or continent upon which to rest and ultimate itself in the eternal world.

Recent experiment and investigation have proved that the nervous system, as a whole, performs a dual office, namely, that that part of the nervous system constituting the brain and cerebellum with the nerves proceeding directly from and to them are specially engaged in the work of man as a thinking, volitional, and controlling being — the anterior portion of the brain being engaged in sensation and thought, the middle and superior part in the work of volition, and the posterior part and cerebellum in the coordinating and controlling of action. Shakespeare calls the brain the "dome of thought," the "palace of the soul," and there is no doubt it is so, as distinguished from the involuntary part of man; but this involuntary part which directs the motion of the lungs, heart, and blood vessels, the action of the digestive organs, and the great secreting and excreting viscera of the liver, pancreas, kidneys, etc., has associated with it a great mass of cellular and tubular nervous matter which governs those parts and directs their actions independent of voluntary control, and physiologists have recently come to the conclusion that with and in this properly called ganglionic system of nerves resides much of the emotional part of man's nature; and this view is strikingly coincident with that declared by Swedenborg in his view of heaven as the Grand Man, and with those parts of it which act by influx into the several organs and viscera of the human body, viscera which have a distinct correspond-

ence with the certain similar societies in the Grand Man of heaven. Without dogmatizing on this part of the subject, it may be said that it cannot be doubted that the influence existing in this ganglionic or visceral nervous system is as much a part of the man as that which resides in the brain proper; that as the latter is organized so must the former be, and that it will be taken away as part of the intermediate electrical or ethereal man into the higher world along with the spiritual body at the period of death.

Certain it is that the sensations from the external world pass through the nerves as media to the ganglionic cells of the convolutions, whether the electricity or magnetism they contain be organized or not. The brain proper is more or less connected with every viscus in the body through branches of nerves which pass from the involuntary nervous system into what are called the nerves of sensation and voluntary motion; the nervous system, whether voluntary or involuntary, cannot be otherwise than regarded as part of the whole man, and as its ramifications exist everywhere throughout the body the organized intermediate which presides therein must act universally through it and be omni present in it.

Standing midway between the soul and body this electric or ethereal man is related to what appears to be an interspace existing between the natural and spiritual worlds, and just as the imponderable substances in this intermediate space transfuse the solids, liquids, and gases of the material world beneath them, so the organized electric or ethereal man transfuses every stucture of the material human body from brain to bone beneath it. Thus this interspace between the two worlds is to be regarded as an interior degree surrounding and penetrating the materials external to it, rather than as a plane lying distinctly above and separated from matter; and so likewise the electric man in its relation to the human body acts as the medium or instrument by which the soul within it can operate upon the external world.

Nothing exists in the macrocosm or great world which can escape the organizing influence of the principle of life in the human microcosm; and just as the human body draws its sustenance from the inorganic, the organic, and the gaseous or atmospheric worlds, so also by its relation to this interspace, with its imponderable elements, it appropriates and builds them up into an organic structure to a higher degree than that of nervous matter, which degree, while it is permanent and imperishable, yet forms but the external covering or reactive basis of the higher spiritual degrees in the eternal world. It is also to be observed that man appropriates this higher natural substance from the moment of conception to the end of natural life, and that its relation to the spiritual body, after the death of the lower degrees, stands in the place of a retaining substantial structure to every part, internal and external of the spiritual man.

Readers of Swedenborg must not make the mistake of supposing that where he speaks of this exterior substance as constituting a kind of skin to the spiritual body, he limits it to the external surface as the skin is commonly understood. Swedenborg was too good an anatomist to make such a mistake. He implies rather that it is the basis and contexture of the whole spiritual body, that it constitutes the groundwork of every tissue and organ, whether that tissue or organ be internal or external, for every part must have a basis or ultimate in order that the whole may hold together and become a suitable and sufficiently reactive basis on which the inner organized spiritual feelings and thoughts can initiate action.[1]

Applying the conclusion at which I have arrived to the phenomena of apparitions and telepathy, it will be inferred from the electrical or ether-like character which I assert of the structure which is the intermedium of the spiritual and

[1] "Arcana Cœlestia," 3993. "Spiritual Diary," 2392. "Divine Love and Wisdom," 257, 260, 388. "True Christian Religion," 103. "Divine Providence," 220.

natural bodies, that the separation of the sensual and corporeal, or strictly material parts by death, leaves the electrical covering intact, and that under certain conditions this may become visible to the eyes of the same structure which exists and is continually present in each and all of us. The fact that the spiritual world lies around the natural, and that even the heavens and hells are practically within and about us, clears the ground of mere distance, and gives color to the belief that certain places may be the temporary habitats of certain external and earth-drawn, corporeal spirits. Their intermediate structure embodying them, keeps them in correspondence with their former spheres of action. The descriptions in Charlotte Crows' "Night side of Nature," but especially in Koerner's "Seeress of Prevorst," define these appearances as more or less luminous, distinctly in the human form, and capable of passing through material obstructions, although it is said also that they enter rooms mostly by the doorways, by opening or shutting the doors, or are seen on staircases, passages, corridors, vaults, etc., all of which statements are compatible with their possession of electrical or ether-like bodies. The Seeress of Prevorst, in describing the spectres (as she calls them) who came to her and with whom she prayed, described good spirits as bright or shining, bad spirits as dark or even black, and those of mixed character as greyish; all wore clothes such as they had worn in the world. As to the noises and movements of physical bodies effected by such spirits, I leave any to judge after reading what Swedenborg says in No. 2392 of the "Spiritual Diary," only hinting that in producing such phenomena they may use the very medium of which their exterior basis is the organized product.

By far the most striking of the appearances, however, are such as are said to have occurred at the sudden death of relatives or friends, or in certain crises of the lives of those nearly connected. To these appearances are sometimes added the conditions and circumstances of the death or other event,

explained of course, by the percipients own electrical vision after the attention has been roused by the intense desire of the suffering one. (This being in accordance with the spiritual law, that intense desire to see another produces spiritual presence). These cases are far too numerous and too well authenticated to admit of the slightest doubt, and in my own medical practice I have met with proven instances of such appearances.

In making this statement let it be understood that I do not advise any one to cultivate acquaintance with apparitions, and as to spiritism I utterly repudiate its practice, as deceptive, dangerous to voluntary control and sanity, and destructive alike to truth, morality, and goodness. In proof of this read No. 2393 of Swedenborg's "Spiritual Diary." But remember that spiritism is voluntarily and deliberately sought after, while in the cases I adduce, the apparitions appear without being sought for, they are in no case desired, and their appearance is a source of dread, but as they convey information and may fulfil a useful purpose, they may be regarded as permissions of Providence. Of course they are mentioned as illustrations of the capabilities of the electric man, and of the possibility from his structure to transcend mere time and space and make himself apprehensible to the same electric personality in ourselves.

Finally, the existence of this organized intermediate explains the phenomena of telepathy; the analogy between which and Marconi's wireless telegraphy has been already alluded to. Who would have believed but yesterday that wireless telegraphy could be possible? And yet to-day it is an accomplished fact, — electrical currents absolutely passed through the ether, and caught and interpreted by the suitable arrangement of appropriate instruments. Why should such physical appliances transcend the possible transmission of feelings and thoughts from mind to mind, through the agency of this electric man projecting his force through similar ethereal currents? That such impressions pass from

soul to soul, and mind to mind is, if we are to believe Swedenborg, an established truth. So the inhabitants of heaven communicate; so attendant spirits communicate with men on earth. How otherwise from near and far can we account for distinct impressions that those we love, or those who hate us, are striving to influence us for good or evil? Our spheres of feeling and thought go out by virture of this power, impressing others and being impressed by them to similar or opposite modes of action. The common expression "think of the angel, or the opposite, and he immediately appears," is a fact which cannot be denied, and which suggests the truth of previous mental communication before the physical appearance is realized. But why multiply further confirmations? All our experiences of this kind make us stand convinced that God's spiritual universe is a perfect unity, that all His creation is adapted to loving and perfect ends, and that His Providence extends to the minutest events of life.

DAVID GOYDER, M. D.

THE VERACITY OF SCRIPTURE HISTORY.

"THY WORD IS TRUTH."

In considering the charges made on all sides at present against the veracity or historical trustworthiness of the Old Testament, it is intended to assert the historicity of the narratives from Abraham onward and not of the first eleven chapters of Genesis. That these chapters are exceptional, having the appearance of dealing with individuals, but really telling of periods of history under personal names, is now generally accepted. This is because of the enormous ages attributed to the persons, the fact that the names are evidently those of races, and the parallel accounts of garden and flood in so many national traditions. This is the ground taken, for example, in Dr. Elwood Worcester's "Genesis in the Light of Modern Knowledge," and by President Ryle in his article on Genesis in Hasting's Bible Dictionary.

This distinction between GEN. i. to xi. and the rest of the historical books of the Old Testament was stated by Swedenborg in 1749, after years of illumined study, in the following words: —

> The historical statements from the first chapter of Genesis to the end of the eleventh, or rather to Eber, are not true but composed, and they signify, in their internal meaning, celestial and spiritual things. In the twelfth and following chapters the historical statements are not composed but true, and they have a similar signification. (Arcana, 1403.)

But one exception is later made to this statement, and that is the passage in JOSHUA x. 13, which says that the sun and moon stood still. Of that matter he says in "Apocalypse Explained," 401, that the laws of nature would thereby be broken, and he points out that it is a quotation from the same source as the early chapters of Genesis, and is explicitly stated to be quoted from the "Book of Jasher."

With that exception, our thesis is that GEN. xii. to l., Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Samuel, and Kings, are true in their literal history, and this includes, of course, what is said here and there as to the authorship by Moses, Joshua, Samuel, and the others named. To take this stand is to say with the Psalm,[1] "Thy law is the truth," and with the Lord Jesus Christ in His prayer after the Last Supper, "Thy Word is truth."[2]

It was no part of Swedenborg's duty to prophesy, and he says that even the angels declare that they know not things to come (Last Judgment, 76), yet he was interpreting the prophecies of the divine Word, and it follows as a matter of course that his language often startles us by its accurate application to the present time; and in no respect was there a more distinct prediction, not made as such, yet none the less a prediction, than when he three times spoke of the objections likely to arise against the Bible. In treating of this subject in an appendix to the larger work on the Apocalypse (Apocalypse Explained, 1065), he used language with which he afterwards also began the small work called the "Doctrine of the Holy Scripture," 1, and also the chapter on that subject in the "True Christian Religion," 189; and this is the statement:—

> It is in everybody's mouth that the Word is from God, is Divinely inspired, and is therefore holy; and yet hitherto no one has known wherein it is Divine. For in the letter the Word appears like a common writing in a style that is strange and not so sublime or brilliant as the writings of the day. For this reason a man may easily fall into error in respect to the Word and into contempt for it, and may say to himself while reading, "What is this? can this be Divine? could God, whose wisdom is infinite, speak in this manner? wherein is its holiness, and whence is it, except from mere religious feeling and its persuasion?"

That was first written about 1759. Already, in 1753, the French physician, Astruc, a man of doubtful character, had suggested that Genesis consists of two separate and some-

[1] cxix., 142. [2] John xvii. 17.

what contradictory documents marked by the use of different names of God. In 1779 Eichhorn, a more learned student, noted not only the distinguishing use of the divine names but other literary peculiarities, and with him originated the term, "Higher Criticism." In 1805, De Wette went beyond this idea, and declared that Deuteronomy was written as late as the reign of Josiah, six hundred years after Moses. In 1822 Bleek included Joshua in this documentary division and was followed by Ewald (1831). In 1853, just a century after Astruc, Hupfeld introduced a third writer or second Elohist having a supposed difference of style. Then came Graf in 1866, who assigned the authorship of much of the Hexateuch to several unknown writers after the exile, and, while sharp minor differences of opinion appeared and grew bitter, Wellhausen supported Graf in the post-exilian theory, and became sponsor for the idea that writers of the time of the exile and later invented the law of the priesthood, the office of Moses, and all that relates to the revealed institutions of the Jewish Church, its sacrifices, tabernacle, and so on.

Among current theories we may note that the origin of the Jehovistic document is assigned to the kingdom of Judah, the Elohistic to that of Israel; that the relative ages of these are in dispute; that both were not only modified by the priestly or third writer, but by several redactors who at different late times added as they would until we have the work of several "schools," recognized by Budde, Gunkel, Cheyne, Driver, McFadyen, and many others. According to this view, the history of Israel given in the Bible is untrue, for there was no revelation, and only a natural development from a barbarous tribal condition; there was no decalogue given at Sinai; there was no tabernacle in the wilderness, and the account of it is a pure fabrication to justify the priesthood in its assumed authority; men according to Kuenen "used to perpetrate such fictions as these without any qualms of conscience," and the same critic, in his his-

tory of Israel, asserts that either Josiah's high priest Hilkiah found the book in the temple (2 KINGS xxii. 8), and was simply deceived by the Mosaic party, or was himself one of them and pretended that he found it;[1] and Cheyne excuses this "pious fraud," as it is called, by saying that it was justified "in that age and under those circumstances, and is not without a distant resemblance to the course of Divine Providence!"[2] Again there are those who hold that Abraham, Isaac, and Jacob are legendary heroes from astronomical myths, that David with his red hair is a solar hero with its rays, and that Saul and Jonathan are the Gemini constellation.[3] Budde illustrates the self-confidence of the critic when he says that Yahwe of Sinai absorbed the gods of Canaan into his own person, and that "neither the law, nor the historical narratives, nor the prophets say a word of all this, yet it can be proved."[4] To take a definite common negation it is held that, until the exile, there was no recognized high-priest nor Levite, and no ark of the covenant.[5]

Of course it is held that all the explicit statements contained in the Bible as to its own writers are simply untrue. Such statements are that "Moses wrote all the words of the Lord" given at Sinai (EXOD. xxiv. 4); that he "wrote this law and delivered it to the priests" near the close of his life (DEUT. xxxi. 9); that the law so written was put "beside the ark of the covenant" (*Ibid.*, xxxi. 25); that Joshua added other writing to the book of the law (JOSHUA xxiv. 26); that there were books written by Samuel and royal scribes (1 SAM. x. 25, 1 KINGS xi. 41); that David wrote the Psalms ascribed to him by their titles (2 SAM. xxiii. 2); that the subsequent kings had historians or "recorders" (1 KINGS iv. 3, 2 KINGS xviii. 18), and elsewhere; and that they are true descriptions of the several prophets which are given at the beginnings of their books. Some admit that Moses and

[1] Religion of Israel, ii. 18. [2] Founders of Criticism, 267, 272. [3] Winckler on Schrader's Cuneiform Inscriptions. [4] Religion of Israel, p. 41. [5] Wellhausen in Religion of Israel, 36, 149.

others may have written a little, but no critic accepts as true these declarations of authorship, just as Luke's solemn declaration at the beginning of his gospel is brushed aside as introducing "myth and legend" rather than the accounts of "eyewitnesses."[1]

All these assumptions seem as absurd as to assume that Christians, or people calling themselves by that name, invented the Christ in the sixth century A. D., or that the discovery of America by Columbus is a recent invention of Italians from "pious" motives. Nor would they seem capable of turning minds away from the Scriptures if they had not received the powerful aid of Canon Driver in his "Introduction to the Literature of the Old Testament," first published in 1891, and now in its seventh edition. Driver, as a calm Oxford scholar, reviewed judicially the utterances of continental critics, many of them, as is the case with professors in this country, Jews, and out of all sympathy with Christianity, and he won the confidence of thousands of readers by his apparent caution and fairness. But he was certainly moved by the spirit of his day when he said that such reasonings as have been above cited "cannot be denied without denying the ordinary principles by which history is judged and evidence estimated." Therefore, he can only admit that "some foundation of personal history" underlies the patriarchal narratives; he shares the doubt as to the priesthood, and denies that there was actual prophecy in Israel.[2]

So strong was the first onset of this negative criticism, as voiced by Driver and others, that, when Professor Haupt brought out his edition of the Hebrew Bible, using colors to show the documents, redactions and so on down to the fifth or sixth E and P and Q, as visible to himself, Wellhausen, and others, many people were disposed to regard it as final, and some took the ground that we do not need to think

[1] Newton Mann's Evolution of a Great Literature, p. 269. [2] Preface to Introduction to Literature of Old Testament.

about the historical truth of Scripture, but only about its spiritual significance. Yet this is an unscientific and uncertain attitude which cannot be final, and there would seem to be no hope of saving to any one's respect and reverent usage any "pious frauds," whether they be the false decretals by which Romanists sought to establish the papacy on firmer ground, or the sacerdotal inventions of a Hilkiah or of some post-exilian party seeking to give dignity to Judaism and its priesthood.

It is true that mere documentary suggestions do not assail the Bible seriously if they are thought of aside from actual fraud, but even these the reverent Bible student will examine carefully, for they have led straight to that attitude, of which Prof. George B. Foster, of Chicago University, is an example in his "Finality of the Christian Religion," who holds that the account of the Lord's birth is an invention of Christians; or of Prof. William N. Clarke, of Colgate University, in his "Use of the Scriptures in Theology," who rejects all the parts of the Bible which do not favor his conception of our Lord, and thus establishes over Scripture a purely subjective judgment; or of Dr. C. F. Macfarland, who in his "Jesus and the Prophets," speaks of the writers of the Gospels as misrepresenting the words of the Lord who "merely borrowed the language of the prophets without predictive application," and who is given to the phrase as to our Lord's references to prophecies fulfilled in Him of "mere borrowing" (six times noted), and who holds certain passages to be "undoubtedly late traditions," "inserted explanations of a later editor," and who tells us of "the limitations of the Evangelists," holding that there is "much to be set aside," and that he finds passages "reflecting the later consciousness of the church." Another writer, Rev. Edward Day, holds that all the names of the prophets and the mentions of their residences are inventions devised to give their books a dignity wholly undeserved. Another, Rev. Newton Mann, terms the alleged monotheism and elaborate rit-

ual brought from Sinai "sheer fantasy," and styles the Scriptures "heterogeneous, contradictory, and impossible." Professor Petrie rejects the numbers of Israel as given in Exodus and Numbers, and reduces them to a few thousands, which were fed only by the natural resources of the wilderness.[1] Mr. Currelly, a coworker with Petrie, holds that the manna was snow. Mr. Balkwill accounts for the pillar of smoke and fire by the use of a large petroleum lamp, and Elijah's sacrifice was burned by naphtha poured on the water.[2]

It would seem to be clearly the duty of those who see the Scriptures in their heavenly light to make reasonable examination of all destructive criticisms, so as to convince the natural man, as Swedenborg said, "if he is willing to be convinced";[3] but the fact is that there is so much ground to be covered that, with its own special work to do, it is perhaps not strange that the New Church has done so little to defend the historical truth of the Scriptures. Indeed, scarcely one Christian had entered upon this great but all-important task until Prof. James Orr, of Glasgow, brought out his "Problem of the Old Testament considered with Reference to Recent Criticism."[4] This book in manuscript received the prize of $6,000, provided for by the will of William Bross, of Chicago, to be given to men who "demonstrate the Christian religion" or any phase of it by lectures or books.

In his fine volume of six hundred pages, to which I am indebted for some points above noted, Dr. Orr enters carefully into all the positions of the critics. He shows the irreconcilable minor differences in their views. While he approves of their energy, he points out their hasty assumptions; he deprecates their rationalistic prejudgments; he shows that to allow to Israel only an unguided evolution is to fail to account for the facts; he points out the underlying

[1] Researches in Sinai. [2] Nineteenth century. [3] Holy Scripture, 4. [4] New York: Charles Scribners' Sons, 1906.

unity of the Bible; he defends the Messianic idea; he reasons that the Bible is morally unique in several respects; he declares a direct revelation to be not only possible but indispensable; he holds a true record of such revelation to be as possible as the revelation itself; he sees a teleological element in all the Bible, culminating in the Christ; he indicates the incredibility of the "pious fraud"; he especially makes plain the impossibility of making up these narratives in the very dark and degenerate post-exilian period; he examines the belittling explanations which, after all, do not explain; he brings out the sharpness of characters delineated in the Bible as against any legendary or mythical traditions which are always vague and fragmentary; he tells the critics that inventors would not attribute such great faults to their heroes; he shows how individual critics shift their ground constantly; he defends monotheism as not modern but ancient; he looks into the theories of animism, totemism, fetishism and the rest, and finds them degenerative and not progressive; he defends the Mosaic law as just what was needed; he sets aside the theory of an imagined ark, tabernacle, and ritual by showing the impossibility of any men inventing it all; he tells how the critics cannot carry out their documentary theories, but soon get into confusion; he looks closely at Deuteronomy and finds none of the alleged discrepancies; he sees the critics exhibiting greater credulity than the believers in the Bible; he makes an elaborate defence of the Psalms and Prophets against the attacks upon them as not genuine; and he appeals to the results of archæology as being always on the side of the historicity of the Scriptures. This last is a subject on which he does not fully dwell, as it is only incidental to his main purpose.

With less thoroughness an American writer, the Rev. Randolph H. McKim, of Washington, D. C., in his volume, "The Problem of the Pentateuch," discusses the accepted results of criticism, and says: —

I would as soon believe that the Apollo Belvidere and the Venus of Melos were each the work of twenty or thirty sculptors in different epochs of ancient history, and that our modern expert artists could each mark off the parts of those masterpieces which were wrought by each, as I will believe that the exquisite story of Joseph and his brethren was the work of a score or more of authors and redactors, and that our clever professors of critical anatomy can dissect it, verse by verse, and clause by clause, and distribute the fragments severally to their various writers and compilers. . . . The method is inadequate. It is based on philology, and philology cannot furnish sufficient support, broad and deep enough, for so weighty a superstructure. History and archæalogy must also be used as foundation stones.

Now the argument from archæology for the truth of Scripture history has supreme strength, because it deals only with facts of science. The closet critic may call himself scientific and so affect many minds, but he deals in conjectures. To the old theories of Israel as an ideal nation, of Bible characters as examples to be followed, and of God as angry with other nations, he opposes still weaker theories of glosses and fraudulent inventions by late editors and copyists; but the age is scientific, and demands actual facts and not hypotheses and assumptions. As a trained, scientific man, Swedenborg was so far qualified to interpret the Scriptures, and he was no unpractical scholastic. The proof of the historicity of Scripture is to be demonstrated scientifically, or not at all. The day of the authority of councils is gone, the day of scientific sight and confirming rational insight has come. And what then, does true science say?

It says that, instead of the inaccuracies of geography and the anachronisms, which would inevitably result if late writers and later redactors had produced the history from Abraham onward, we find on going over the ground not the least geographical discrepancy. Abraham's recorded route from Haran to Egypt and back to Hebron is wholly plain. Jacob's whole itinerary is confirmed. So is that of Joseph in going to Egypt, of Moses in Midian, of the people in the Exodus, of the events at Sinai, of the wandering, of the con-

quest under Joshua, of the movements in the period of the Judges and of Samuel. Now as there are many modern accounts of travel in those countries by pilgrims and others, and as they were eyewitnesses, or they could have written about those countries nothing intelligible; so the Bible accounts of countries, cities, mountains, rivers, and the like were written by eyewitnesses, or the engineers of the British Army, Warren, Wilson, Conder, Kitchener, and Anderson, would not have been able to draw ordnance maps and locate the places by their Bible descriptions and the modern identification of names combined.

When Schliemann first went to Troy the mythloving scholars laughed at him; but he found the city, the plain, the river, and shore, and then Homer's historicity was verified. King Minos of Crete was held to be a god and not a man for a long time, but now we may walk in his palace and see his throne. So with the Egyptian earliest kings, now relieved of all mythical attributes by evidence of their tombs.

Take a specific instance in Palestine: GEN. xiv. tells of Chaldean kings who held the Jordan Valley in subjection twelve years, and then tribute was refused. In the fourteenth year the forces of Chaldea came, went all round the Dead Sea and cut off all help from Sodom and Gomorrah, then captured them, took their people, including Lot, and started home. Abraham heard of it, pursued, surprised the captors, rescued Lot, came back, and was blessed by Melchizedek. Some critics regard all this as a myth picked up in Babylon by Jews of the captivity. Driver doubted the account as it reads.[1] H. P. Smith ridiculed the "desperate attempts to rescue its historicity."[2] But now the Amraphel of GEN. xiv. is found to be Hammurabi, whose long code of laws has been widely published, and Chederlaomer comes to light in the Babylonian records as Kudurlagamar. Of this Chapter xiv. Wellhausen said that Nöldeke had given it its "death blow"[3] by "unshaken and unanswerable" criticism,

[1] Genesis, p. 172. [2] Old Testament History, p. 37. [3] Hexateuch, p. 311.

but the inscriptions are making the chapter renew its life forevermore.

A similar instance is found in the siege of Samaria by Benhadad as told in 2 KINGS vi. and vii. Canon Cheyne says of it, as quoted by Tristram, "Its unhistorical tone is too manifest to allow of our easy belief in it; nor is there a single mark of acquaintance with contemporaneous history." This sweeping condemnation by Cheyne is due to the mention of "kings of the Hittites and kings of the Egyptians" (vii. 6) as the cause of panic in the Syrian army, but recent discoveries as to both nations show that they had at that time many petty kings.[1]

There is another class of passages where needed explanation is afforded by research into contemporary records. For example Naaman is said to have "given deliverance to Syria" (2 KINGS v. 1). This has been thought of as meaning deliverance from the supremacy of Israel, but Israel had long lost its control of Syria. What then? Is the statement to be discredited? No, for the Assyrian records show that Syria had gained deliverance from the Assyrian domination.

Or note the saying that Belshazzar promised to make Daniel the "third ruler in the kingdom" (v. 29). Why not second? people ask. The answer is given by the Babylonian records that Belshazzer was himself the second ruler, for his father Nabonidus, son of Nebuchadnezzar, was first ruler and was with his army in the field, leaving his profligate son in charge of Babylon. Therefore Daniel must be third ruler.

Such confirmatory explanations are not needed by the affirmative mind, but they give to it important aid, and in a day when every such passage is made a ground of rejection of its historicity we cannot be too thankful that research is constantly bringing to light just such explanations, putting all doubts permanently aside.

This work of scientific confirmation, it should be remembered, has only begun. What has been done in Palestine is

[1] Tristram's "Eastern Customs," p. 191.

almost wholly above ground, but the inscriptions and other evidences lie mostly underground. The famous Lachish tablet of Moses' time was forty feet below ground. The equally important Hezekiah inscription was in the subterranean Siloam conduit. The three hundred Tell-el-Amarna tablets, which tell of Joshua's or an earlier day, were in the sands of Egypt. Excavation is necessary in many places for the final verification of Bible history, and it is going on with the amazing result that no conflict between the inscriptions and the Bible text has ever been found. Not only can we go to all the places and see how events there happened, but already in some cases we can carry in one hand the Bible and in the other the records of exploration, the one supplementing the other; for, as the results of exploration are as yet but a fraction of what will be obtained, so the Bible record is never full but goes from man to man and from place to place, only telling of them when an event is spiritually significant for all time.

Among other places and events which scientific exploration has illumined, are Jerusalem with foundations of its wall still bearing eighty feet below ground the Phœnician mason's marks, Gerizim and its Samaritan worship, Kadesh Barnea whence Israel sent out the spies, Beersheba and its long lost seven wells, Gilgal of the first encampment, the rocky Michmash of Jonathans's exploit, Jacob's well with all its surroundings, the battle-ground of David and Goliath, places in Edom and east of the Jordan, the scenes of Hagar's life, the patriarch's tomb at Hebron, and the course of David's wanderings in persecution; and also the animals, the plant-life, the customs of marriage and funeral, the dress, food, dwellings and all other objects named in the Bible, now fully verified and illustrated.

And this reminds us that historical confirmation, however full and however strong to repel rash criticism, is not enough for people of the New Church, and is only good to establish the basis of the Bible, though it must rest on truth

and must not be full of lies however piously or patriotically framed. The Bible is a book of revealed spiritual truth. It is full of true history, and the history is not only ancient, but viewed inwardly it is eternal. The Old Testament is prophetic throughout, and it was fulfilled by our Lord and is to a degree fulfilled by the regenerating soul. Swedenborg, by divine aid, saw that the divine quality must appear and how it did appear from the spiritual within the literal meaning, and so he proceeded to explain it. He admitted the apparent contradiction of motives attributed to God, the harsh language due to the times, the lack of exact history in the chapters of Genesis before Abraham, and so exhibited the need of a system of spiritual, correspondential interpretation, which is itself scientifically founded upon the facts of the external world; and he set forth, by divine aid, in his works enough of this interpretation as applied to Scripture at different points to give the reverent and careful student the mastery of the system, and so the key of the inspired Word.

What harm criticism, being itself blind, might do in its leadership, we need not consider except in grateful recognition of those remedies of the scientific proof and the spiritual interpretation which make men not blind, led by blind, but make them to see eye to eye as the Lord doth bring again Zion.

Criticism of the truly scientific sort is not deprecated at all. The state both of the Hebrew and the Greek texts requires it. There is and will continue to be a large field for the textual critic, the philologist and the lexicographer, and then there is a higher range of study, which applies Oriental sidelight to literal interpretation, but all this is very different from what is known as the higher criticism of the day, which deals in supercilious conjecture and damaging hypothesis, and is always saying that it has "shown conclusively" with Ryle, "incontrovertibly" with Gray, "demonstrably" with Wellhausen, and "certainly, umistakably, emphatically" with others.[1] These and like terms must be

[1] Quoted by Orr, p. 507.

applied, not to mutually conflicting hypotheses, as they are seen to be if viewed in detail, while they all agree in their general condemnation of Holy Scripture, but they can properly be applied only to scientific evidences patiently uncovered by scientific explorers, while the spiritual mind, rationally free from bias by means of its faith and not of its unbelief, bows in reverence on holy ground, saying, "O Lord, Thy Word is true from the beginning; Thy law is the truth; in Thy light we see light; sanctify me by Thy truth, for Thy Word is truth."

THEODORE F. WRIGHT.

THE WRITINGS AND THE WORD.

THE writings of Swedenborg differ in character from all other writings on the Word explanatory of its doctrines in that they are more closely related to the Word, and what is taught in them has a higher degree of authority. Next to the Sacred Scriptures they are the Writings of the church. The kind of authority which should be assigned to the teaching given in them may be ascertained if due attention be given to what Swedenborg says about the way he was prepared to enter upon his mission, and how he came to possess the information he has imparted in his Writings. But before a correct idea can be formed of the real relation the Writings bear to the Word, a thorough examination must be made of their teaching concerning the Word, what it is, why it is the very Word of the Lord, and the divine purpose for which it was given.

To acquire, however, a true and an entirely satisfactory idea of the relation the Writings bear to the Word, and the kind of authority which should be assigned to what is taught in them, nothing should be added to or taken from the statements made in them which have either a direct or indirect bearing on these two important subjects of investigation, and no lovers of truth for its own sake will knowingly do so; still all are liable unconsciously to fall into the error of inferring more or less than should be inferred from what is actually taught in the Writings. Even old and careful students of them have sometimes failed to recognize what could legitimately be inferred from the passages they have quoted to supply confirmatory evidence in regard to the correctness of their conclusions concerning subjects which have engaged the attention of the thoughtful. Extreme care, therefore, should be taken to avoid falling into the error of inferring

from statements made in the Writings what cannot be justly drawn from them, especially if they have any bearing on subjects under discussion about which there is a diversity of opinion. Every positive statement is made about what is termed a matter of fact, and an inference drawn from one, unless it be in full agreement with and confined to what it declares to be a fact, is not a legitimate one.

Now in the Writings there is no positive statement more frequently made, nor more firmly maintained to be true, than that the Word, from its inmost principles to its outmost form, is divine and from the Lord. They affirm in the most unmistakable manner that it is a revelation from the Lord of spiritual truths concerning heavenly and eternal things. They teach that it descended from the Lord through the angelic heavens, and that in its descent divine truths were presented in heavenly forms, accommodated to the receptive capacities of angelic minds and in the letter of the Word to those of men in the world. They further teach that divine truths are in their fulness, holiness, and power in the letter of the Word, and that they are there in the ultimate degree of their order; that the Word is the Lord's only divine medium in the world of His approach to man and of man's approach to Him, therefore that it is by the Word the Lord is present with man, speaks to, instructs, and regenerates him. Swedenborg says that, "there is not the smallest expression in the Word but what was sent down from heaven, and in which, consequently, the angels see heavenly things." (Arcana Cœlestia, 1659.)

The two following extracts treat of the descent of divine truth from the Lord through the heavens to the world, the first of its discrete degrees and the second of its discrete forms. They are somewhat lengthy, but will well repay careful consideration. Concerning the discrete degrees of divine truth, Swedenborg, in giving the spiritual sense of the words, "Behold the glory of the Lord was seen in the cloud," observes:—

The reason glory denotes the internal sense of the Word, is because that sense treats of the Lord's church and kingdom, and the supreme sense treats of the Lord Himself, in which sense also is the veriest Divine truth itself. Divine truth is not of any one degree but of several. Divine truth in the first degree and also in the second is that which immediately proceeds from the Lord, and is above the understanding of the angels. Divine truth in the third degree is such as it is in the inmost or third heaven, and is such that it cannot in the least degree be apprehended by men. Divine truth in the fourth degree is such as it is in the middle or second heaven; this also is unintelligible to men. Divine truth in the fifth degree is such as it is in the lowest or first heaven; this may be perceived in some small measure by men if they be illustrated, still it is such that a considerable part of it cannot be uttered by human expressions, and when it falls into ideas it gives a power of perceiving and of believing that it is so. Divine truth in the sixth degree is such as it is with men accommodated to their perception; this is the sense of the letter. (*Ibid.*, 8433.)

From what we are here taught we learn that there are six degrees of divine truth proceeding from the Lord. The first and second degrees of it transcend the understanding of the angels. In these degrees, therefore, divine truth is above the planes of finite thought and perception. In the third and fourth degrees divine truth surpasses the comprehension of men. In the fifth degree, however, it may in some small measure be perceived by men who are illustrated, and none but those who are in the good of life from the Lord are illustrated. But we are told that a "considerable part of it cannot be uttered by human expressions," which is equivalent to saying that the greater part of divine truth, such as it is and is perceived by the angels in the lowest heaven, cannot be communicated to men because it cannot be given in the words of any language they understand. In the sixth degree divine truth, such as it is in the letter of the Word, is accommodated to the perception and thought of men whether they be in a state of illustration or not, and it is so accommodated in order that the Lord may be able to form heaven out of the human race.

These discrete degrees of divine truth descend from the

Lord through the heavens in discrete forms. And Swedenborg, treating of the representation of Moses when the people said to him, "speak thou with us," says that he then denoted "truth from the Divine beneath heaven conjoined to divine truth in heaven, thus mediating between the Lord and the people," and he further observes that:—

> Moses here denotes truth in an accommodated form. In reference to this matter it is to be observed that when Divine truth descends through the heavens, as the Word descended, it is in the way accommodated to all, as well those who are in the heavens as those who are in the earths; but Divine truth in the heavens is altogether in a different form from what it is in the world. In the heavens it is like the internal sense of the Word, in the world it is like its literal sense, yea, in the heavens themselves it exists in various forms; in one form in the inmost or third heaven, in another in the middle or second heaven, and in another in the first or lowest heaven. The form of Divine truth, that is, its perception, thought, and utterance in the inmost heaven so far transcends what it is in the middle or second heaven that in the latter it cannot be apprehended, it is so Divine and super-eminent, for it contains innumerable things which cannot be uttered in the second heaven consisting of some changes of state as to the affections which are of love. The form of Divine truth in the middle or second heaven transcends in like manner what it is in the first or lowest heaven, and still more what it is in the world. . . . Unless Divine truth or the Word appeared in an accommodated form it would not be apprehended, for if it were in a more eminent form than the state of perception is, it would not fall into the intellect. Hence it is that Divine truth, such as the Word is in the letter, was given to man; for if it appeared such as it is in heaven no man would apprehend it, and at first view and perception would reject it, since it would not fall into such things as are of natural light, moreover it would be full of arcana which would not at all enter into any idea of man, because they are altogether opposite to the appearances and fallacies derived from the world through the senses. (*Ibid.*, 8920.)

It would not be speaking incorrectly were we to say that the general form in which divine truth is accommodated to the perception and thought of the angels, is the form of the internal sense which is within the literal sense of the Word, for "the internal sense is the Word of the Lord in

the heavens" (*Ibid.*, 1887). But because there are three heavens discretely different from one another, there are also three discrete forms of the internal sense of the Word, for if there were not, divine truth would not be accommodated to the perception and thought of the angels of each heaven. It is obvious that such would be the case from the fact that the form in which divine truth is presented to the angels of the inmost heaven altogether transcends the comprehension of the angels of the middle heaven, and seeing that it transcends their comprehension, it contains a revelation from the Lord to the angels of the inmost heaven which is not given to those of the middle heaven. In like manner the form of the internal sense of the Word in the middle heaven contains a revelation to the angels of that heaven which is not given to those of the lowest heaven, for what surpasses their understanding is not revealed to them. And with respect to the form in which divine truth is presented to men for their acceptance, we are taught that "if it appeared in a more eminent form such as it is in heaven, no man would apprehend it," and further, "that it would be full of arcana which would not at all enter into any idea of man." It follows, therefore, from this teaching that the Word in heaven contains arcana which have not been and which cannot be revealed to men.

The discrete forms of divine truth are the Lord's adaptations of it to finite minds for reception. In the Word of each heaven truths are revealed which the angels of it could not acquire any knowledge of by their own unaided reason, and in the Word, which is in the world, truths are revealed which would not have been known to any in the world if the Word in its literal sense had not been given from the Lord through heaven. The revelation given to men is in the forms of spiritual natural truths, which natural men can comprehend. These truths are everywhere taught in the letter of the Word, and by them if man allows the Lord to regenerate him, the Lord will successively open

the three discrete degrees of his mind which correspond to the three angelic heavens, that is, if he become fully regenerated. And all who in the world shun evils as sins against the Lord, and thus apply to life divine truth, as it is accommodated to their perception in the letter of the Word, will become angels, and have the Word given to them, as it is given to the angels of the first, or second, or third heaven.

It is by the Word in the heavens the angels receive enlightenment from the Lord, so as to be able to perform angelic use; in it the Lord is continually present with them, with the whole of His wisdom, love, and omnipotence, bringing them into a closer state of conjunction with Himself, and imparting to them a fulness of heavenly joy as they perform their alloted work in heaven. Swedenborg informs us that, "A copy of the Word written by angels inspired by the Lord is deposited with every larger society in its sacred place lest elsewhere it should be altered as to any point" (Sacred Scriptures, 72). Doubtless the copies of the Word the angels have in their sacred places were written by angels inspired by the Lord, in order that nothing should be wanting in them to fully represent and correspond to all the particulars of divine truth. But what may appear marvellous to those who have no idea of there being any other kind of external light than that which emanates from the sun of the natural world, Swedenborg says that, "In the sacred place where the copy of the Word is kept the light is flaming and of a brilliant white, exceeding every degree of light that is without the place in heaven (*Ibid.*, 73). All the light of heaven is from the Lord, Who is the Divine Truth, or the Word itself.

That there are besides the literal sense, three internal senses of the Word is clear from what Swedenborg says in the following extract:—

Inasmuch as the Divine truth in which the Word is, in its descent into the world from the Lord passed through the three heavens, therefore it was accommodated to each heaven and lastly to men in the world.

Hence it is that in the Word there are four senses, one outside of the other from the highest heaven to the world below, or one inside the other from the world below to the highest heaven. These four senses are called the celestial, the spiritual, and the celestial and spiritual natural, and the merely natural, this latter is for the world, the next for the ultimate heaven, the spiritual for the second heaven, and the celestial for the third heaven. These four senses differ so much from each other that when one is exhibited beside the other, they are not distinguished as the same Word, but still they make one when one follows the other, for one follows from the other as the effect from the cause, and as what is posterior from what is prior; wherefore as the effect represents the cause and corresponds to the cause, so the posterior sense corresponds to the prior, therefore it is that all four senses make a one by correspondence. The ultimate sense of the Word, which is the sense of the letter, and the fourth in order contains within itself the three interior senses which are for the three heavens. These three senses are unfolded and exhibited in the heavens when a man on earth reads the Word with sanctity. Hence it is the literal sense of the Word from which and by which communication is effected with the heavens, and likewise from which and by which man has conjunction with the heavens. The literal sense of the Word is the basis of the Divine truth in the heavens, and the Divine truth without such a basis would be as a house without a foundation, and the wisdom of the angels without that foundation would be like a house in the air. It is the literal sense of the Word in which the power of divine truth resides, and it is by the literal sense of the Word man receives enlightenment from the Lord, and through which responses are made when man desires enlightenment. It is the literal sense of the Word from which all doctrine in the earth should be confirmed. Divine truth in the literal sense of the Word is in its fulness. (Apocalypse Explained, 1066.)

We have given this extract because we know no other single passage in the Writings in which there is so much clear instruction imparted concerning the particulars of the Word, as a revelation of divine truth from the Lord, both to angels and men, and also because we believe that what is said in it cannot be truly predicated of the Writings.

We have already seen that divine truth in its two first degrees of descent from the Lord is above the comprehension of finite minds. In those degrees it is divine truth immediately proceeding from the Lord, and above all the

appearances or the forms of truth recognizable even to the angels of the inmost heaven, and it is not possible for finite beings to have any perception of divine truth, or to know what it requires of them unless it be made manifest to them on their plane of perception and thought, and by means of things which belong to that plane. They cannot perceive what does not belong to their field of vision. Hence divine truth in its descent through the three heavens to the world, clothes itself with forms from each plane of existence which correspond to the forms on the plane above it, and since there are four discrete planes of life, perception, and of thought there are four discrete senses of the Word, the celestial, the spiritual, the celestial and spiritual natural, and the merely natural, on which divine truth is presented for acceptance. But though these four senses differ so much from each other, that when one is placed beside the other they are not seen to be the same Word, still they make a one by correspondence. They follow one from the other as the effect follows its cause, in successive order, and they are together in simultaneous order in the merely natural or literal sense, one within the other from the world below to the highest heaven. The descent of divine truth into a lower plane creates, so to speak, a sense, and corresponding to the sense it has in the higher plane, in the same way as a cause produces an effect which corresponds to it. And in many places in the Writings we are taught that because the literal sense of the Word corresponds to all things in the three heavens, the angels are affected by the internal sense, when man reads the Word in a holy state of mind, and that they communicate their affection to him, so that in the degree man becomes regenerated, he is in the internal sense of the Word, and receives enlightenment from the Lord to see spiritual truths from heavenly light, though he may not be conscious of the fact that he is, as to his internal man, in the internal sense of the Word, whilst he remains in this world.

The Word in the world is the Lord's ultimate revelation of divine truth, and because it is His ultimate revelation, it contains the wisdom of all the heavens. In it divine truth is in its fulness, in its holiness, and in its power (Sacred Scriptures, 37). It is also, "The basis, the continent, and the firmament of the spiritual and celestial senses" (*Ibid.*, 27). From this teaching we may legitimately infer, that if divine truth had not an ultimate in the literal sense of the Word, to be the basis, continent, and firmament of the spiritual and celestial senses, there would have been no Word in either of the three heavens. Indeed we are taught that:—

> The spiritual sense and the celestial sense are not the Word without the natural sense, which is the sense of the letter, for they are like spirit and life without a body, or like a palace that has no foundation. (*Ibid.*, 39.)

Thus it appears that the spiritual and celestial senses have their actual existence only in the literal sense of the Word, just as causes have their actual existence only in effects.

The literal sense, however, is not the Word separated from the internal sense, which includes the three senses which are for the three heavens. Swedenborg observes that:—

> The Word is holy in consequence of its internal sense, which is celestial and Divine, and which is effective of the union of heaven with earth, that is, of angelic minds with those of men and thus of the latter with the Lord. (Arcana Cœlestia, 2310.)
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> Such is the nature and quality of the Word that it is distinguished from all other writing, in that not only all names signify things, but every single expression has a spiritual sense, and consequently a different signification in heaven from what it has on earth, and that without exception, both in the prophetical and historical parts of the Word. When these names and expressions are unfolded in their celestial sense, according to their constant signification in the Word throughout, there is produced the internal sense, which is the angelic Word. This twofold sense bears a resemblance to body and soul, the literal sense being like the body and the internal sense like the soul, and as the body lives

by the soul, so the literal sense lives by the internal, the life of the Lord flowing through the latter into the former, according to the affection of the person who reads it. (*Ibid.*, 2311.)

From this comparison of the literal sense to the body and of the internal sense to the soul, we may know that the literal sense, apart from the internal sense, is not the Word in the world or divine truth in its ultimate degree of order; for the body, separated from the soul, is not a man in the world. Hence though divine truth is in its fulness, holiness, and power in the literal sense of the Word, the fulness, holiness, and power are not from the literal sense, but from the internal sense, as the soul of the Word, or, more correctly speaking, they are from the Lord through the influx of His love, wisdom, and power into the internal sense, and thence into the literal sense. To understand, then, the relation the body bears to the soul, is to know the relation the literal sense bears to the internal sense. The body, as to all the particulars of its organical form, is from the soul, and they are in complete correspondence with all things belonging to the soul, and the life of the body is from the soul. And because all things of the body are effects of the soul's action and correspond to all things of the soul, the soul has its existence on the natural plane in the body, and its power to act in the natural plane is in the body. It is only by it that it can give expression to its thoughts, affections, and desires — apart from it it has no power to do anything on the natural plane of existence. This comparison of soul and body to the internal sense and the literal sense of the Word is a perfectly correct comparison. The soul is within the body and imparts to it its vitality and its power to do work. In like manner, the internal sense is within the literal sense and gives to it life and the power to effect the union of heaven with earth, or of angelic minds with those of men. The soul is of a higher degree of substance than the body, and, therefore, belongs to a higher plane of existence; and the internal sense is of a higher degree of truth than the

literal sense is and belongs to a higher plane of thought. And it is a universal law that when what belongs to a lower degree and plane corresponds with what belongs to a higher degree and plane, there is an influx of power from the higher into the lower, which, by means of the lower, produces effects in the lower plane. Hence it is because the literal sense of the Word corresponds to its internal sense, there is an influx of power from the Lord through the internal sense into the literal sense which causes it, when man reads the Word with affection, to be effective in bringing him into communication with the angels and in preparing him to receive and appropriate to life what flows from the Lord through heaven. Swedenborg, speaking of what occurred during the combat of Israel with Amalek, says:—

> Unless each and all of these things had correspondence with those things which are in heaven it would have been impossible that they could have contributed anything to the combat with Amalek. Correspondences have all force, so much so that what is done on earth according to correspondences avails in heaven, for correspondences are from the Divine. Those who are in the good of love and faith are in correspondence, and the Divine does all things with them, for from the Divine is the good of love and of faith. All the miracles recorded in the Word were done by correspondences. The Word is so written that all things therein, even the most minute correspond to things in heaven, hence the Word has Divine force and conjoins heaven with earth, for when the Word is read on earth the angels are affected by the holy principle which is in the internal sense. This is effected by the correspondences of all things in the Word. (*Ibid.*, 8615.)

From this teaching concerning the force of correspondences, we may be certain that it is in consequence of the correspondence there is between all things of the literal sense with all things of the internal sense of the Word, which the angels perceive and are affected by, that divine truth is in the ultimate degree of its order, and in its fulness, holiness, and power in the literal sense of the Word. The men of the Most Ancient Church, before it began to decline, were in the true order of life, for all things of their

external man were in correspondence with all things of their internal man and of heaven. They had no need of a written Word, for in each and all of them divine truth had a complete and corresponding natural ultimate receptacle into which it could flow in all its fulness, and by which it could operate. Therefore, to them the Lord gave the Word by an internal way, and it rested on a divinely prepared basis in their minds. But when the true order of life, in which the men of the Most Ancient Church were before it began to decline, had so far been departed from that divine truth had no longer a complete and corresponding ultimate receptacle in the minds of men, so that the Lord could not give the Word by an internal way, a written Word was sent down from heaven. It was given in order that through it man might learn divine truth by an external way — the way of the understanding — and by the understanding of truth be led into the good of life and thereby be saved. This written Word was the only medium the Lord had in the world of approach to men, and it had a divine force in it from the Lord to accomplish the Lord's beneficent designs in regard to man. And of the Word we may say that its four senses form the ladder which reaches from earth to heaven and to Him who is the all of heaven.

The Lord's visible church is not only the repository but it is also founded on the Word. Its doctrines are drawn out of the literal sense of the Word. Its members, when they desire enlightenment, have responses from the Lord through the literal sense of the Word. It is in the literal sense the Lord is present with them, when they come into dire spiritual temptations, and it is from it He gives them the power to withstand all the assaults of their spiritual adversaries. The literal sense is given to all who have the Word, but we read that: —

> The spiritual sense is not given to any except by the Lord alone, and it is guarded by Him as heaven is guarded, for heaven is within it. It is therefore of the first importance that a man should study the literal sense. From this sense only is doctrine given. (Sacred Scriptures, 56.)

Swedenborg, however, when he says, "The spiritual sense is not given to any except by the Lord alone," does not mean that no one but the Lord can impart a knowledge of the spiritual sense to any; for he, himself, in his writings has unfolded a large portion of the spiritual sense of the Word. He, therefore, obviously means that it cannot be given to any to love and have faith in except by the Lord alone; and it is given only to those who are in good and apply truths to life, for we read: —

> Illustration is from the Lord alone, and is with those who love truths because they are truths, and apply them to the uses of life. To others illustration is not granted. Illustration is from the Lord alone, because the Lord is in all things of the Word. It is with those who love truths because they are truths and apply them to the uses of life, because they are in the Lord and the Lord is in them; for the Lord is His own Divine Truth. When this is loved, because it is Divine Truth — and it is so loved when it is applied to use, then the Lord is in it with man. (*Ibid.*, 57.)

What is here said is equivalent to affirming that to those who do not love truths because they are truths, and do not apply them to the uses of life, and, therefore, are not in the good of life, illustration to understand the Word is not granted, and the spiritual sense is not given. If, then, the members of any church cease to love truths because they are truths and to apply them to the uses of life, there will be no real understanding of the Word in that church, and it will cease to be the repository of the Word, because it will falsify and pervert its truths. The church of our Lord's first advent became such a church. Though externally it acknowledged the Lord to be the God of heaven and earth, and professed to revere the Word, yet internally it denied the Lord and despised the Word. It had the Word, but it ceased to be in the heart and understanding of its members, except in a very small remnant. It was, therefore, consummated and ceased to be the Lord's visible church in the world.

Before, however, it was fully consummated, the Lord prepared the way for the establishment of the New Church to be the repository of His Word. In the spiritual world the Lord formed a new heaven from among those Christians, who, when they were in the world, acknowledged Him to be the God of heaven and earth, and shunned evils because they are sins, that from the new heaven a new church might descend. And on the fulfilment of His promise, the Lord made His second advent in the power and glory of the Word opened through the revelation He gave of its internal sense to His servant, Emanuel Swedenborg, for we read:—

Since the Lord cannot manifest Himself in person, and yet He has foretold that He would come and establish a New Church, which is the New Jerusalem, it follows that He will effect this by the instrumentality of a man, who is able not only to receive the doctrines of that Church in his understanding but also to make them known by the press. That the Lord manifested Himself before me His servant, that He sent me on this office, and afterwards opened the sight of my spirit, and so let me into the spiritual world, permitted me to see the heavens and the hells, and also to converse with angels and spirits, and this now continually for many years, I attest in truth, and further from the first day of my call to this office, I have never received anything appertaining to the doctrines of that Church from any angel, but from the Lord alone whilst I was reading the Word. (True Christian Religion, 799.)

In order that the Lord might always be present in His New Church, in the light of His own divine truth, Swedenborg further says:—

To the end that the Lord might be constantly present, He revealed to me the spiritual sense of His Word in which Divine truth is in its light, and in this light He is continually present, for His presence in the Word is by means of the spiritual sense. (*Ibid.*, 780.)

And in his preface to the "Apocalypse Revealed," he cautions those who read that work not to suppose that the spiritual sense given in it was from himself or from any angel, but that it was communicated to him by the Lord alone. He says:—

Any one may see that the Apocalypse could not possibly be explained but by the Lord alone, since every word of it contains mysteries which could never be known without some special enlightenment and consequent revelation, wherefore it has pleased the Lord to open the sight of my spirit and to teach me. Think not, therefore, that anything there given is from myself or from any angel, but from the Lord alone.

Such are Swedenborg's solemn declarations concerning who taught him and appointed him to the office of making known the doctrines on which the New Church is founded and who revealed to him the spiritual sense of the Word, and his Writings supply abundant confirmatory evidence of the truth of his declarations. So abundant is the evidence that the receivers of the doctrines, taught in his Writings to be consistent, must regard the following facts to be real facts. (1) That the Lord made His second advent and prepared the way for the establishment of the New Church through the instrumentality of His servant, Emanuel Swedenborg. (2) That the Lord opened the sight of his spirit that he might have a conscious communication with angels and spirits. (3) That he received nothing relating to the doctrines of the New Church from any angel but from the Lord alone. (4) That what he received from the Lord alone he received whilst reading the Word. (5) That the Lord revealed to him the spiritual sense of the Word in which divine truth is in its light and in which the Lord is constantly present.

We think we have now the facts required to enable us to form a right judgment of the relation the Writings bear to the Word and the kind of authority which properly belongs to what is taught in them. As Swedenborg was sent on his mission by the Lord, and in an especial manner enlightened by Him to view truths in heavenly light and to understand the Word, he was divinely prepared to teach the genuine doctrines of the Word and to unfold the spiritual sense which is within its literal sense, and because he gave nothing in his Writings relating to the doctrines of the New

Church or the internal sense of the Word but what he received from the Lord alone, it follows that the Lord was, through Swedenborg, His own interpreter and unfolder of the Word. Such being the fact, all that is taught in the Writings concerning doctrine and the internal sense is immediately from the Lord, and what immediately proceeds from the Lord is the Lord outside of Himself and is His impersonal manifestation of Himself to finite minds.

The Writings, therefore, must be differently related to the Word than other writings written by persons who had no special enlightenment from the Lord nor received anything directly from Him. Their relation to the Word is, they contain the genuine doctrines of the Word, and in them there is given the internal sense of the Word so far as that sense has been revealed. We say so far as that sense has been revealed because the Word in the inmost heaven contains innumerable things which cannot be uttered in the middle heaven, and the Word in the lowest heaven, the greater part of divine truth presented to the perception of the angels of that heaven, cannot be uttered by human expressions, and it is the internal sense which is the Word of the Lord in the heavens, and what could not be uttered by human expressions Swedenborg could not give in his writings. Indeed, he frequently intimates that the Word is full of arcana which cannot be explained, he says:—

> If any one could know how many arcana each particular verse contains he would be perfectly astonished, for although there is no manifestation of their existence in the letter, they are too numerous ever to be fully explained. (Arcana Cœlestia, 167.)

In another passage he uses even stronger language, for on speaking of the arcana contained in the third verse of the twenty-first chapter of Genesis, he writes:—

> The arcana contained in this verse are of too deep a nature to admit of any description or even of illustration by worldly things, being designed for angelic minds to which they are exhibited in the light of heaven by things ineffable. (*Ibid.*, 2629.)

It was scarcely possible for him to assert more plainly than he here does, or more strongly, that it was impossible for him to give all the particulars of the internal sense of that verse which are for the angels, and to whom they are exhibited in the light of heaven by things ineffable. If he could have given them, they admitted of description and also of illustration by worldly things of which men are cognizant. We have seen that the form in which divine truth is given to the angels contains much which no man can comprehend and which cannot enter into any idea of man. How, then, could Swedenborg explain what cannot enter into any idea of man and which no man in the world can comprehend?

But though we can come to no other rational conclusion than that there is not given in the Writings the whole of the internal sense of the Word as it is perceived in heaven, we may well believe that there is quite as much of it given in them as we have the capacity to understand and are able to appropriate while we remain in this world and all that is necessary to serve for the use of the New Church. And we should make a great mistake if we thought that what is given in them has come to us with less authority and is of less importance to believe and appropriate because it is of a lower degree of the internal sense than that which is given to the angels of the inmost or of the middle heaven. Why did Swedenborg assert that he did not receive anything relating to doctrine from any angel? We believe he made this assertion to intimate that the authority which should be ascribed to what is taught in his writing is divine and greater than what it would have been if he had received anything relating to doctrine from any angel and not from the Lord alone. Error is not in the Lord, and nothing but what is infallibly true can be predicated of what is received from the Lord alone. The angels, however, are not infallible nor are they entirely free from error, therefore it cannot truly be affirmed of what emanates from them that it must be infallibly true.

But Swedenborg does not say that everything given in his writings he received from no angel but from the Lord alone. He makes this assertion only about doctrine and the spiritual sense of the Word. Ought we, then, to assign divine authority to everything said in his writings? The question requires some consideration. We know much of the information he has given concerning the heavens and the hells he received from angels. A distinction, therefore, should be made between what he received from them and what he received from the Lord alone. What he received from the angels had their limitations associated with it, but what he received from the Lord alone had no such limitations. Angelic authority is high, and doubtless is reliable, but far above it in degree of authority is divine authority which belongs only to the Lord and what immediately proceeds from Him. If we go beyond Swedenborg's statement and claim for it more than it contains, which we should do if we ascribed divine authority to all that he received from angels, we are not on safe ground, but we are if we assign such an authority to only all that he received from the Lord alone.

The very words the prophets wrote were dictated to them by the Lord, for we read:—

> The prophets by whom the Word was written, they wrote as the spirit from the Divine Being dictated, for the very words which they wrote were uttered in their ears. With them was the truth proceeding mediately, that is, through heaven from the Divine Being, but not, therefore, the truth which immediately proceeded from Him, for they had not a perception of what each thing in the internal sense signified. (*Ibid.*, 7055.)

And concerning the connection and coherence of all things of the spiritual sense of the Word, Swedenborg observes:—

> It should be known that in the spiritual sense all things have a regular connection and coherence to the perfect arrangement of which each particular expression in the literal or natural sense conduces, insomuch that if the least word were taken away, the connection would be broken and the coherence perish. (Sacred Scriptures, 13.)

It is clear from what we are taught in these passages that the revelation given to the prophets was of an external kind in comparison with the revelation given to Swedenborg, for though they doubtless well understood the natural sense of the words they wrote, they had no perception of their internal signification, but to Swedenborg the internal sense of the words, which were uttered in their ears, was "dictated to him from heaven" (Arcana Cœlestia, 6597). It was to him so clearly revealed, that he had a perception and understanding of its truths and could present them, and did, for acceptance in his writings. The words, however, by which the internal sense of the Word is explained in his writings, were not dictated to him from heaven, they were not uttered in his ears as the words the prophets wrote were. If he had written from divine dictation, he would not have altered a single word of any sentence he had written, which we know he frequently did. The words of the Writings were of Swedenborg's own selection, and the taking away of some of them would have no affect in altering the teaching given in them. The letter of the Word the Lord has preserved intact, and it is the perfection of the correspondence there is between the literal sense and the spiritual which conduces to the perfect arrangement, connection, and coherence of all things in the spiritual sense of the Word.

Swedenborg would be especially careful to use only such words as he thought were the most suitable to make clear to the understanding of others the sublime truths revealed to him, but he would have been more than human if he made no mistakes of any kind. It would be dangerous indeed to claim divine authority as belonging to every expression he used, and every illustration from science of the truth of a spiritual fact.

In regard to the relation his writings bear to the Word from a long and careful consideration of what is taught in them concerning the Word, and of Swedenborg's declara-

tions concerning how he was prepared to enter upon his mission, we have come to the conclusion, that the internal sense of the Word given in the Writings is the Word as to its internal sense, so far as that sense was revealed to Swedenborg. But to affirm that the whole of the internal sense of the Word is given in them, is, we believe, to assert what is opposed to much of the teaching of the Writings. But though we think that in comparison with what is perceived of the internal sense by the angels, only a small portion of it is given in the Writings, still we are convinced that what is given, has come to us with an authority which is divine, because it was revealed to Swedenborg by the Lord Himself.

Next in degree of authority to what Swedenborg received from the Lord, is what was communicated to him by the angels, and which he has given in the "Memorable Relations," and it is sufficiently good authority to command our entire belief. To us all that the Writings contain is invaluable. They open the Word to our understanding, they so open it that we can believe that it is indeed the very Word of the Lord in the world — divine truth from Him, accommodated to the state and intellectual capacity of men in the world. In them the genuine doctrines of the Word, which embody the foundation truths of the Lord's visible church on earth and also of His church in heaven, are explained, and the members of the New Church should make them their daily study, that they may have the Word more fully in their understanding and heart, and be led by it more interiorly into heaven and into a closer state of reciprocal conjunction with the Lord, Who is the all of heaven, and the very Word itself.

In the Writings we are taught that the Word is as to all of its constituents divine, and in no sense a human production. They affirm that it is the only medium of union between heaven and earth, and that the Lord is present in it, and by it imparts to those who are in good the spiritual

enlightenment they need to enable them to perform the uses of life. They also teach, as we have seen, that within the letter of the Word there are three internal senses, which make a one by correspondence with the sense of the letter. Now it cannot be predicated of the Writings that everything belonging to them is divine, nor can it be said of them that they have four senses, one inside the other from the world below to the highest heaven. Nor even that the angels are affected in any way when they are read, because they are not written according to representatives and correspondences. The literal sense is the only sense they have, and by this sense the angels are not affected, thus the Writings are so differentiated from the Word, that it cannot be said of them, that in them divine truth is in the ultimate degree of its order, or that they are the Word of the Lord in the world. The most we can truly say of them is, that they contain the genuine doctrines of the Word, and give the internal sense of the Word, so far as that sense has been revealed, and Swedenborg does not affirm that his Writings are the Word, but he does say that:—

> Information concerning heavenly things or concerning the things which relate to eternal life, is effected solely by the Word, whereby man has influx and illustration, for the Word was written both by mere correspondences and by mere representatives which signify heavenly things, into which heavenly things the angels of heaven come when man reads the Word. Hence by the Word is effected the conjunction of heaven with the church, or of the angels of heaven with the men of the church, but only with those who are in the good of love and charity. (*Ibid.*, 10355.)

It is clear from the teaching of this passage alone, that the Writings are not the Word. It is from the Word that man has information concerning heavenly things, influx and illustration. It is by the Word that the conjunction of the angels of heaven with the men of the church is effected. This conjunction is effected by the Word, because it is written by mere correspondences and representatives. But

there are two facts in relation to the Word which should not be overlooked, which are, that the conjunction of the angels with the men of the church is only with those who are in the good of love and charity, and that the internal sense of the Word is given by the Lord alone, and only to those who love truths because they are truths and apply them to the uses of life.

T. K. Payton.

CORRESPONDENCES, REPRESENTATIVES, SIGNIFICATIVES.

THE term "correspondence," when technically used by Swedenborg, expresses a living relationship, or a relationship of spiritual cause and material effect, between an object in the world or universe of nature and its archetype in the world of mind. Plato saw clearly that things must have been first ideas of those things in the Divine Mind, but he did not understand (because he had no knowledge of the different and successive planes of creation) that those ideas originated on a mental plane or degree distinct from and above the mere ideas of natural or earthly things, which ideas are also earthly. He did not recognize, nor has anyone but Swedenborg clearly recognized, a plane of purely spiritual thought and affection, and that this spiritual thought and affection might become embodied and (to use the common term) symbolized on the lower plane of material life. Swedenborg was the first to tell of these discreted or separated planes of life, one rising above another, and of the vital relationship of cause and effect existing between life on a higher and life on a lower plane. This vital relationship of spiritual cause and natural effect is not, then, like the relationship of the architect's idea of a house and the material house, but may rather be expressed in the relation between certain mental emotions and the answering play of the features which reveal those emotions; or, more deeply, between a certain form or organization of mental characteristics and the answering shape of the body which it creates and in which it dwells. The play of the features corresponds to but does not reproduce the mental emotions; the body's shape, temperament, and all its physical peculiarities correspond to but do not reproduce the interior and invisible

characteristics of the indwelling mind. And so, in a broader view, the three universal kingdoms of nature, mineral, vegetable, and animal or animate, answer to the three universal planes of the heavens, or realms of the developed human mind, as we can understand them while here on earth. The mineral realm is not a reproduction of the natural plane of the heavens but spiritually symbolizes or corresponds to it; the vegetable kingdom is not a reproduction but a correspondential emblem of the middle or spiritual plane of heaven; and so the animal kingdom corresponds to the celestial or highest heaven; and so, too, the light and heat of the sun correspond to the love and wisdom of the Lord, but are not reproductions of them.

But in saying that the word "correspondence" stands for a living relationship of cause and effect between objects in the world of matter and states of feeling and thought in the world of mind, we are only supplying a partial definition. It also stands for a relationship between a lower plane of mind and the plane above it, and also between this higher plane and one still higher; and in the final analysis, between the highest states possible to human consciousness and the answering states in the Divine Mind, from which all life springs and which alone is life itself. One difficulty we meet with in Swedenborg's explications lies in the fact that he sometimes gives us the meaning of an earthly object as it is understood on one degree or plane of heaven, and sometimes as it is understood on another. But we will not attempt, in this connection, to illustrate or pursue further these more remote and difficult aspects of correspondence. Let it be sufficient to grasp the idea of a living relationship between life on a lower and life on a higher plane, the higher being the cause, the lower the effect. When the philosophic mind grasps this, the great problem of the ages, or the relation of mind and matter, soul and body, will be solved for that mind, and, what is more vital, the relation between the Creator and creature, which will be seen to be

not a relationship between what is refined and what is less so, but of distinct degrees of existence, thus between life itself and created receptacles of life. And when this is understood, that fatal error of confusing God and man, or regarding man as a potential God, which seems to be an inherent element in so many modern human substitutes for Christianity, and which Swedenborg stigmatizes as the deepest and most dangerous of all, will be at least intellectually removed. Correspondence, then, means the vital but symbolic relation between natural effects and spiritual causes.

But now we reach another word requiring definition, namely, "representation"; and the third term may as well be mentioned, that is to say, "signification." But before attempting a definition, it is well to remember that Swedenborg often uses the three terms synonymously. The definitions to be given will apply only to his more technical employment of these expressions.

The difference between the meaning of correspondence and representation in general, is the difference between the vital and constant relation of cause and effect between spirit and its natural embodiment in matter, and that relation as modified by, expressed in, or associated with changing human conditions. I am fully aware of the blindness of this generalization. Generalizations on deep themes are always obscure, yet very necessary to clear thinking. We will not, however, stop at the words, but will seek illustrations.

The sun corresponds to the Lord. It is a natural and constant expression on the plane of nature of the divine life on the plane of spirit. From the sun, doubtless, the planets were sent forth. By the Lord all things were made. The three atmospheres, air, ether, and aura, which are media of sound, light, and gravitation, correspond to the three heavens. The earth corresponds to the natural plane of the human mind in which human beings develop from below upwards. The sun supplies the earth or the planets with

their light and heat, this corresponding to the fact that the Lord's love and wisdom are the constant source of life to the minds and hearts of men. Here, then, is one of the largest or grandest examples of correspondence. The natural universe could not have been created in any other way. There must be suns and planets in correspondence with the fact that there must be a Creator and creatures. The two are forever distinct. The one can never become the other. Moreover, the fact of a correspondence between the sun and planets and the Lord and His children declares and emphasizes the distinction between nature and spirit; that is, it is the effectual remedy for pantheism, which tends to confound God with nature and make man an equal, or even a superior development of God.

But coming down to earth we read of an Eden state in the Bible. Swedenborg tells us that it means a most ancient church in which the minds and hearts of people were open to the wisdom and love of God. If we can think of the prophecy ever becoming literally true of the wolf dwelling with the lamb, the leopard living in peace with the kid, the lion with the ox, we can imagine it to have been true in those days. At any rate, for the sake of illustration, we will imagine the earth, or the part of it in which these people lived, destitute of destructive beasts and poisonous insects and plants. That is, nature feels the impress of heaven. Its productions are shaped or modified by the spirit of heaven. These earthly conditions, moulded into the form of heaven, are correspondences or natural effects in vital and constant connection with answering spiritual causes. The influences of the hells are not felt. When the fall comes, we shall see them changing into the form of beasts of prey. And these, too, will still be correspondences, yet not in the highest and best sense of direct divine creations, unchanged and unmodified by the interference of man, but still correspondences in the sense of natural or earthly things produced immediately from causes

in the world of mind, although not by immediate or uninterrupted connection with God.

But now we will take another step. Swedenborg seems to tell us that this most ancient race lived in and around what was the land of Canaan to the Jews, or modern Palestine, our "holy land," and that this land has always been a kind of centre for the church — that is, the various general direct and connected divine revelations, which have since been made, have been made there; for revelation is a unit and "the testimony of Jesus is the spirit of prophecy." Whether there is any special spiritual meaning in the configuration, nature, productions, or situation of the land itself we will not now consider, except to remark that there seems to be a significance in the fact that it lies at the meeting place of the people of three continents, and hence its chief plain has been known as the "battlefield of the nations," which have met there from remote times. But the fact that it was the abode of the church has resulted in the name of the church becoming associated with it, not only on earth, but in some measure in heaven also, and for this reason it represents or re-presents, as in a picture, the thought of the church, and, in a higher sense, the thought of heaven, for which the church prepares or should prepare its children. Canaan does not correspond to heaven. There is no immediate and direct connection as of cause and effect to-day between heaven and Palestine. The connection is in the thought of the distant past. And yet it is a connection which makes us still think of it as the "holy land." The church can be in New Zealand or Japan as well as there. For representative worship ceased with His coming who said: "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." But still Canaan will continue to represent, although it does not correspond to heaven. It presents it or re-presents it in a tangible, geographical, historic, and biographical form before human minds and eyes. And as such, it is an ultimate of

power in the church to-day. It holds the remnant firm and true in the church's days of change. And so it is a representative land to us, as it was in the old days, when the Divine Spirit called Abram from Ur of the Chaldees, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land which I will shew thee."

Again, the function of government, in the most abstract sense, may be said to correspond to the divine government. For there must be such a function on earth, and when it is perfect and pure and thus in harmony with heaven, it may be said to be in correspondence with the divine government. But when we leave the abstract thought of divine perfection and come down to man in his imperfection and to the forms of government which grow out of such imperfection, then the correspondence of its functions and functionaries, as of King or Emperor or Governor or President, becomes less pure and tends towards representation. Still, in a lower sense, it may be said to be a correspondential relation. But when we come down to the personality of the ruler, the connection is different. The person cannot be said to correspond with the Lord unless he be perfect, which no one ever is, but we can say he represents the Lord. The person is not in vital connection with heaven, although his office is. And so David and Solomon and Hezekiah represent the Lord, but do not correspond to Him. In order to correspond, not only the functions they exercise, but the characters of these and other Bible personages would need to be in harmony with heaven. David and Solomon would not only need to be just and true men and kings in the earthly sense, but their earthly goodness would need heavenly goodness for its soul and inspiring cause. This, we are plainly told, was not the case either with these or any other Bible character except the one whose testimony is the spirit of prophecy, to whom all looked forward until He came on earth, and to whom all that is true in Christian faith and

life must ever look backward for its historic foundation. Outside religions may say that Jesus is Elias, Jeremias, or one of the old prophets risen again; but on this rock alone will He build His true spiritual church: "Thou art the Christ, the Son of the living God"—a truth which flesh and blood, education or culture, reason, research, or philosophy cannot reveal, but only the Father Who is in heaven.

We will go a little farther. We may say of individuals whose good lives are a direct result of the openness of their internal minds to the higher realms of heaven, and whose earthly goodness springs as an effect from their interior and regenerate states of heavenly love, that they are in correspondence with heaven. But if their good lives spring from motives in which personal fears of retribution or personal hopes of reward are the controlling factors, then if we can say their lives are in correspondence with heaven, it is true only in the sense of correspondence with the lowest realm of heaven. If their good lives are lived for selfish effect or for some earthly purpose, then there is no correspondence with heaven at all, although they may, in a sense, represent heaven. And so, in a still different sense, we may think of a people like the Jews, who, according to Swedenborg, were almost devoid of real religion, but full of what he calls religiosity, that is, a natural disposition to religious forms and mysteries, who, for the sake of bringing the Word of God down to earth, could be led to dramatize or represent, through the following of certain ordinances whose pattern was revealed from heaven, the states of a true church, and even the divine life of the Lord. But, Swedenborg says, they could not even represent a church, but could only be the "representative of a church."

There was a time long before when the spiritual meaning of the forms of worship — the purifications and sacrifices, etc. — were understood. It was before the Lord came or the Jews were called. When men could not look to the Lord personally and directly, there was especial value in

looking to Him through representative forms. For example, the apparent worship of the sun, when the sun was understood to correspond to the Lord, was a representative act, which became idolatrous only when the inner meaning was forgotten, and it became an act of religiosity instead of religion. So with the sacrifices and washings which were continued among the Jews, but whose spiritual meaning was unknown to them. Their worship could not be called "representative worship," but only "representative of worship," the one term implying some understanding of the inner and true meaning of the rites, the other implying that their internal meaning was understood only in heaven. There was a certain influence for good to them, which could come from heaven through faithfulness to these representative forms without any understanding of them, in a manner similar to the influence of the Word to-day over those who are ignorant of its internal meaning. Of course their spiritual welfare was not forgotten in their call to a service for the world.

Swedenborg states that the law of representation is used in heaven by teachers in instructing children and novitiates. Living pictures can be immediately produced, according to a law of that world, expressive of heavenly truth in the form of heavenly symbolism or representation. Why do I use the term representation here instead of correspondence? Because these pictures, though full of heavenly meanings, are primarily produced by the understanding of the teachers in order to appeal to the understandings of the pupils and thence to their lives. If these same pictures were symbolic expressions of human lives which were being lived; in other words, if there were a living connection between the hearts and lives of certain angels, this connection being portrayed in the picture, the representations would be correspondences.

Thus far I have only alluded to the most vital element of all in the representatives and correspondences which are contained within truly divine writing. To constitute such

writing, it is not only necessary that there should be a spiritual meaning within the natural or earthly statement, but a celestial meaning within the spiritual, and a divine meaning above all. In other words, the Divine Spirit of love must be the living source and cause, and clothe itself with lower and lower correspondential or representative forms as it descends, and finally ultimate itself in the coarse garments of the earth. Swedenborg says that if men had been different, the letter of the Word would have been different, and this is meant by the breaking of the first tablets of the law made by God, and His writing on other tablets made by Moses. And this is saying that we should have had more of correspondence, and less of representation, less that is gross and coarse, and more of the pure dramatic form. And this leads to an illustrative definition of representation contrasted with correspondence. If correspondences are compared with the body and its organs, which are produced by and are in living union with the soul, representatives may be compared with the garments which are made by man to clothe the body. In a cold clime there must not only be undergarments but outer ones; and sometimes rough garments of fur or skin, such as John the Baptist wore, outside of all. Representatives, using the word technically now, are more human than divine; not a living part of the body, as the garments are not; and yet exhibiting the form of the body, re-presenting it, or presenting it again, and so associated with it as to be essential to it under the existing conditions.

All correspondences are representative in the sense that they re-present on a lower plane what is taking place on a higher; but representatives are not all correspondences.

Now as to the third term, "signification" or "significatives."

This term is indeed often used, as is the word "representatives" or "representation," identically with the word "correspondence;" but in the more technical sense Swedenborg

applies it to the presentation of correspondences or representatives in the form of language, especially the language of the divine Word. Heavenly and divine thoughts and states of affection may be clothed in natural creations — in sun, moon, stars, animals, trees, blossoms, mountain, valley, lake, river, etc., but they may be clothed in language expressive of things, of deeds, of divine or of human creations. Thus clothed, they are known as significatives, or signs of things. Abram the man is representative; Abram the name of the man is significative. The name Abram changed to Abraham, by the addition, in the Hebrew language, of the letter "H" to the former name, illustrates how the law of signification can reach down sometimes even to the single letters of a language.

Finally, what is the difference between all these and symbolism?

New-Church people frequently use this word "symbolism" in adaptation to those who would not understand the specific New-Church terms, to convey the idea meant by the other special terms, generally adding the adjective "divine" to distinguish the meaning from common symbolism. That is, they use the old word with a new meaning. But the ordinary word generally means that one natural thing stands for another natural thing or earthly event; whereas the word "correspondence," or "representation" or "signification" makes a natural thing or person or event stand for a principle, or spiritual thought or affection on a distinct and higher plane; and a divine representative, such as we find in the Word, makes a natural thing or event stand for a series of principles extending through all the planes of creation upward to the divine presence itself. But "correspondence" implies a more intimate and vital relationship between the lower thing or event, and the higher — a relation of direct cause and effect, or of heart and present life, and not of some remote connection with life by way of the distant past.

JOHN GODDARD.

THE INTERNAL SENSE OF THE WORD.

WHAT is the internal sense of the Word? In the writings of Emanuel Swedenborg we receive many definitions of it which show that it is viewed from different points at different times. In one place it is defined as "the Word to the angels" (Arcana Cœlestia, 3954). In another it is called "the soul of the Word" (*Ibid.*, 4857). Again it is said that the whole of heaven is in it (*Ibid.*, 1025). It is also said to treat "solely of the Lord, and also of heaven, and of the church, and of the things appertaining to heaven and the church" (*Ibid.*, 2607). More specifically it is declared to be "for those of the second heaven, as it treats of the Lord's kingdom" (*Ibid.*, 4279). Here it is regarded as intermediate between the external and inmost or "supreme internal" sense:—

> In the Word there is an external sense, an internal sense, and an inmost sense. The Word in its external sense is such as it appears in the letter; this sense is natural, because it is accommodated to the apprehension of men, for men think naturally. But the Word in the internal sense is spiritual, because it is accommodated to the understanding of the angels in the Lord's spiritual kingdom, for these angels think spiritually. And the Word in the inmost sense is celestial, because it is accommodated to the angels of the Lord's celestial kingdom, for the angels there think super-spiritually. The Word is such that the one sense is in the other in the like order; the inmost in the internal and the internal in the external. (*Ibid.*, 10614.)

Again the literal sense is said to be "representative and significative of the internal sense, and this sense is representative and significative of the supreme sense" (*Ibid.*, 3393, 3712). The internal sense "treats of the regeneration of man by the Lord," which is a representative image of the glorification of the Lord. (*Ibid.*, 6827.)

Summing up these definitions they seem to fall into two

groups, one of which is general and the other specific or particular. In general the internal sense of the Word may be defined as the living sense of the letter of the Word, "its spirit and its life," in which the whole heaven is. Specifically that sense may be regarded as "the spirit" only of the letter of the Word, as dealing in particular with the Lord's kingdom in the heavens and on earth, and for those of a spiritual genius. Swedenborg does not, however, speak of the internal sense in this restricted way very often, but almost continually in its general meaning as the living sense of the divine Word in which all angels are.

But again we get an extensive illustration of what is meant by the internal sense from the explanatory works of Swedenborg. In the "Arcana Cœlestia," the summary exposition of each chapter in Genesis and Exodus is called "Contents," and the heading for the fuller explanation given is entitled "The Internal Sense." In the "Apocalypse Revealed," the summary contents of each chapter are called "The Spiritual Sense," and the more lengthy treatment of the details in each verse, "The Explanation." In "Apocalypse Explained," the very minute and exhaustive treatment of the significance of each word is simply styled "The Explanation." From these illustrations we gather that the internal sense is the same as "the spiritual sense," "the explanation," or "the contents" of the literal sense. In yet one other place in the writings Swedenborg gives "The Spiritual Sense" in brief of the first chapter of Ezekiel and adds at the close: "These summaries have even been compared with the Word in heaven, and are in conformity with it" (Sacred Scriptures, 97). Thus we are led to regard the internal sense of the Word, as revealed to us through Swedenborg, as one with the Word among the angels or as understood by them. It is indeed the second coming of the Lord in power and great glory in the clouds of heaven, or in the sense of the letter of the Word.

Now since the Lord has made His second advent in the

new revelation of the internal sense of the Word, and the writings of Swedenborg contain this revelation, we are prone to think that the only way in which anyone can reach the internal sense is through these Writings. This also appears evident from further statements in the Writings. We read that "the Word is written by mere correspondences, and therefore without a knowledge of this science the nature of the spiritual sense of the Word cannot possibly be known" (Apocalypse Explained, 375). This statement, which is frequently repeated in the Writings, seems to point conclusively to the necessity of an acquaintance with Swedenborg's works to enter into the internal sense of the Word. It is necessary, however, to distinguish clearly between knowing the internal sense of the Word and being in the internal sense of the Word. It is one thing to know and understand the internal sense and quite another to be in that sense. It is possible to know it and yet not to be in it; and possible also to be in it and yet not know it. The possibility of being in the spiritual sense of the Word and being quite unaware of it, quite unconscious of what that sense is or of what is meant by the science of correspondences, is an aspect of this subject which we do not often think about, although it is full of deep practical truth. There are probably more who are in the spiritual sense of the Word that know it not than those who are familiar with that sense from the writings of Swedenborg. At least we ought to hope that the number is greater, for we are a very small part of the Christian Church.

Swedenborg makes some very remarkable statements about those who are unconsciously in the internal sense of the Word. He says:—

The Word as to the internal sense cannot be known without the science of correspondences. By this science communication is given to man with heaven, and what is incredible, the internal man himself thinks no otherwise, for when the external man apprehends the Word according to the letter, the internal man apprehends according to the internal

sense, although the man is unaware of it while he lives in the body. This may be especially evident from the fact that when the man comes into the other life and becomes an angel, he knows it as it were of himself without instruction. (Arcana Cœlestia, 4280.)

From another passage it is clear, as would be expected, that the internal man which is unconsciously in the internal sense of the Word belongs to one who is good. In explaining GEN. xliii. 10, Swedenborg remarks:—

That such is the signification of these words will doubtless appear strange, especially to those who are unacquainted with what is spiritual, for it appears as if [the literal statement] has nothing at all in common with the spiritual life which is signified; nevertheless such is the internal sense of the words. And if you are willing to believe it, the interior thought itself of a man who is in good apprehends this, although the man is deeply ignorant of it while he is in the body; for the internal sense, that is, the spiritual sense, falls without his knowing it into material and sensuous ideas . . . and thus it does not appear that his interior thought is of such a quality; for his interior thought is of a quality like that of the angels, inasmuch as his spirit is associated with them. That the interior thought of a man who is in good is according to the internal sense, may be manifest from the fact that after death, when he comes into heaven without any information, he is at once in the internal sense, which could never be the case unless he had been in that sense as to interior thought during his abode in the world. (*Ibid.*, 5614.)

This same truth is repeated in several places in varying forms. In another passage we get a clearer idea of the process by which man is enlightened, though quite unconscious of the existence of the internal sense. Without doctrine divine truth cannot be known in the letter.

The doctrine which should be for a lamp is what the internal sense teaches, thus it is the internal sense itself which in some measure is evident to everyone, although he does not know what the internal sense is. . . . Heaven, which is in the internal sense of the Word, inflows with that man when he is reading the Word, illustrates him and gives him perceptions and thus teaches him; yea, if you are willing to believe it, the internal man with a man is from himself in the internal sense of the Word because it is a heaven in least effigy, and therefore, when it is open, is with the angels in heaven, wherefore also it is in like perception with them. . . . Hence it is evident that the man whose internal has

been opened is in the internal sense of the Word, although he is unaware of it; and hence he has illustration when he is reading the Word, but according to the light which he is able to have by means of the knowledges which are with him. (*Ibid.*, 10400; see also *Ibid.*, 10691; Heavenly Doctrine, 259.)

Thus every Christian who is in good is in the internal sense of the Word, though he is quite ignorant of the fact, though he does not know that there is a spiritual sense, and has no knowledge of correspondences or of the Writings.

The Word teaches nothing else than that every one is to live in charity with his neighbor, and to love the Lord above all things; and they who do this have the internal contents of the Word within themselves; and then the fallacies arising from the literal sense are easily dispelled. (Arcana Cœlestia, 1408.)

And how is this possible? The reasons, furnished by the Writings themselves, are simple and evident. "The internal sense of the Word is known from the doctrine of love and charity, inasmuch as the internal sense of the Word is the doctrine itself of love to the Lord and charity toward the neighbor" (*Ibid.*, 9409). Moreover, the sense of the letter is similar to the internal sense in many places, "especially where it treats of the essentials of faith which, being necessary to salvation, are stated in the letter such as they are in the internal sense." (*Ibid.*, 2225.)

In the literal sense the internal sense is open in many passages; as where it is said, in the Old Testament in the prophets, that the Lord would come to be salvation to the human race; that all the law and the prophets teach only to love God and our neighbor; that to commit murder is to bear hatred, for he who hates another commits murder every instant, inasmuch as murder is in his will and in the delight of his life. These are truths of the internal sense in the literal sense. (*Ibid.*, 3440.)

From this it is quite evident that if any Christian, for example, learns from the Word of God that anger is wrong, and notes where he breaks the law, and endeavors to coerce himself to speak and act with kindness and love, and feel thus toward others, he is surely in the internal sense of the

Word. He is in the internal sense of the two great commandments, and hence in the internal sense of the whole Word, although he knows it not, for on these two commandments hang all the law and the prophets. "The whole Word in its internal sense treats of no other thing than love to the Lord, and love towards the neighbor." Indeed it is only necessary for a Christian to take "the golden rule" and apply it to his life, and he is in the internal sense of the whole Word, for that rule "is the law and the prophets" (MATT. vii. 12). He is in the internal sense of the Word though he knows nothing about the writings of Swedenborg, or the science of correspondences. Yea, it is possible that he may even deny the verbal inspiration of the Word, because he does not see rationally how it can be so inspired, and yet be in the internal sense, and therefore not deny the Word in reality.

The same may be equally true with respect to the doctrine of the Lord. A Christian may outwordly deny the divinity of the Lord, but unconsciously acknowledge the true doctrine in his heart. The true doctrine of the Lord is only known by means of the internal sense of the Word (Arcana Cœlestia, 2663). Hence those who are in the internal sense of the Word unconsciously, are doubtless also unconsciously in the acknowledgment of the divinity of the Lord. Outwardly they deny both the divinity of the Word and of the Lord. With their lips they say one thing, but their hearts are bearing them forward to other conclusions. This must be so. For we are told that "henceforth no Christian can be admitted into heaven unless he believes in the Lord God and Saviour, and approaches Him alone" (True Christian Religion, 107). We do not suppose that all Christians here who deny the Lord's divinity will be excluded from heaven.

In times past, and possibly even to a small extent to-day, Christians thought that all the heathen would be condemned if they did not believe in the name of the Lord Jesus Christ.

Hence the great zeal manifested in translating the Bible into foreign languages and dialects, and in sending missionaries to every part of the world. They believed literally the oft repeated words, "He that believeth on the Son is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." A lip confession of that name was the sinner's talisman; it brought salvation. Denial of that name, or even lack of knowledge of it, involved eternal condemnation.

We are liable to be governed by the same narrow spirit of literalism, and exclude all who do not verbally acknowledge the divinity of the Lord and the Word from communion with the New Church or the New Christian Heaven. We are in danger of bringing this literalism into our interpretation of the Writings of our church. It leads in due time to dogmatism, bigotry, narrowness, and exclusiveness. We should read the Writings according to the whole spirit of them; otherwise we read them even as Christians of a past dispensation read the letter of the Word.

To make then, the understanding of these Writings, or of the internal sense of the Word, the chief feature of the church is to invert the true order of things.

> Truth is said to avert itself from good, and to have respect to doctrinals, when the quality of doctrine is considered of first importance by a member of the church, and not quality of life; when yet life according to doctrine makes a man a member of the church, and not doctrine separate from life. (Arcana Cœlestia, 2454.)

This is what the divine Word and the Writings also teach from beginning to end. Also we note that, "the doctrine of genuine truth is not attainable by means of the spiritual sense of the Word, but is only capable of receiving illustration and confirmation from it" (True Christian Religion, 230). The main function therefore of the revelation of the internal sense of the Word is to furnish man's memory with a store of knowledges of spiritual things, in which the Lord

can operate by means of the light of heaven, and give us a clearer perception and a surer conclusion of that which is our duty to Him and to our neighbor (Sacred Scriptures, Post. 12). All we can say or think about the revelation of the internal sense of the Word is that it is a means to an end, not an end in itself. That which helps man to enter into the internal sense of the Word is love — love to the Lord and the neighbor. This alone opens the spiritual mind of man (Arcana Cœlestia, 3338). Light proceeds from heat, and not *vice versa*. Charity is first, though the appearance is always that truth is first.

> Man is lead by the Lord by means of affections, and not by means of thoughts. . . . Affections bring forth thoughts, but thoughts do not bring forth affections: there is an appearance that they do, but it is a fallacy. In no other way can man be saved. . . . For if man knew all the things of the Word, and all things of doctrine even to arcana of wisdom that the angels possess, and thought and spoke about them, so long as his affections were lusts of evil, he could not be brought out of hell by the Lord. (Apocalypse Explained, 1175.)

Therefore we conclude, that it is possible for a man to know the internal sense of the Word, and yet not be in it. And it is possible for a man to be in that sense, and yet not know it. The New Church then may not exist where it appears to exist, and it may exist where it does not appear to exist. We should not then exalt the letter above the spirit, make the acknowledgment of our particular understanding of the truths contained in the Writings, forms of church organization, and the perfecting of an abstract understanding of the internal sense of the Word, the chief end of our labors. "The life is more than the meat, and the body than raiment." What we need is less abstract and more concrete teaching: a simple and direct application of the Word to existing conditions of life. The illustration which the knowledge of the internal sense of the Word gives us ought to make our perception of evils clearer and our conclusions more sure. This is the object for which the inter-

nal sense is revealed — to distinguish good from evil, truth from falsity. The internal sense is given to "illustrate and confirm" the doctrine of genuine truth, the doctrine of life. The description of the internal sense ought thus to be subordinate, and the practical lesson drawn from the Word by means of the internal sense, the most important of our teaching. If we cannot see the spiritual sense of any particular passage in the Word, in its relation to some definite existing evils, we have not grasped its spirit sufficiently to present it before others as the doctrine of life — the doctrine of the Lord, for He is life itself. It is because we see so much of the spiritual sense of the Word in an abstract light, and present it to others in that light, that we becloud their minds, and prevent many from acknowledging it. It is more important to have all leave the church on Sunday with some definite, practical lesson drawn from the Word, than to satisfy a few with an intellectual elucidation of an obscure Scriptural passage, and puzzle the majority to know what it means.

There ought to be no section of the Christian Church that can more clearly show those things which are evil as evils in the light of the Word of God, than the New Church. And this by reason of the illustration possible to us through the knowledge of the internal sense of the Word. So long, however, as we preach the internal sense of the Word, without applying it to specific evils in the hearts of men, our preaching will be powerless, and our church will cease to grow. But when we make it the chief object of our preaching to expose some particular evil that men may be saved from it, and to make the truth of heaven which condemns that evil shine by means of the internal sense of the Word, then we may hope for a living response to the Lord's message in the hearts of the people, and an effort on their part to overcome that evil which will ensure the progress of the church. Placing thus the emphasis of our teaching upon the exposure of evils as sins against God, and not upon tech-

nical differences of opinion about the meaning of the writings of Swedenborg, will not only draw us into closer sympathy with each other in church work, but will bring us into more living relationship with every section of the Christian Church.

So far as there is any life in any body of Christians it exists from the same source as in our own, namely, in recognizing evils as sins against God. And, as we have seen, they who try to keep the golden rule are in the spiritual sense of the Word, though they know it not. This thought ought to draw us into close sympathy with all Christians, believing that there are many of them who really belong to the New Church, though we know not just who they are. Possibly we do not appreciate this truth as fully as we might. It is a singular fact, which is little recognized by us, that all sincere Christians who belonged to the Roman Catholic Church and Reformed Church (the churches which were judged in 1757) are in the New Christian Heaven, are in the faith of the New Church, and are in the internal sense of the Word, and that from them descends the very doctrines in which we now believe (Coronis, 20). The distinctiveness of our doctrines keeps us in a separate body. But whenever we use our doctrines to uncover evils, then surely we are brought into touch at once with all true Christians. In fighting against these evils we meet on common ground.

I doubt if we fully appreciate the intimate relationship which actually exists between us and the good in all Christian churches. I wonder if we do not place too much emphasis upon the purely doctrinal differences still existing between them and us. Should not the emphasis be placed on points of agreement — not in doctrine — but in life, in condemning recognized evils. There, it appears to me, is the great point of contact. And when we can support them in recognizing particular evils as sins against God, we shall meet with a response from the world which will give us that

encouragement which we surely need in these days when our growth seems to be slow. We shall then feel that we are an integral part of the church of the Lord, progressing with it, and serving it in the way that the Lord intended. We shall no longer feel that we are a separate and isolated body, but a part of the whole invisible church. We shall not measure the progress of humanity by the size of our congregations and membership roll. All true Christians of whatever denomination are in the internal sense of the Word, and the acknowledgment of the Lord Jesus Christ, though they know it not. They enter the same Christian heaven that we do, if we are worthy to go there. Therefore we are all one body, and ought to work in greater harmony here. I am persuaded that we shall when we make full use of our knowledge of the internal sense of the Word to perceive evil more clearly, and make our conclusions more sure. This is the prime purpose for which it has been revealed to us. And when we use it with this end in view we are brought into living relationships with all true Christians, and strengthen their faith, and are strengthened by them in return. The whole Word in its internal and living senses teaches the doctrine of love to the Lord and the neighbor. And,—

If any man wills to do the Heavenly Father's will, he shall know of the doctrine, whether it be of God or I speak of myself.

At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and doeth them, he it is that loveth me. And I will love him, and will manifest myself to him. And I will come unto him, and make my abode with him.

Louis G. Hoeck.

PSYCHOLOGY—MODERN AND ANCIENT.

THE NEW-CHURCH REVIEW for April, 1906, speaks with commendation of Dr. G. J. Fercken's new work entitled "The Divine Philosophy." It also speaks of "two or three less vital points" on which Dr. Fercken's "statements seem to be out of harmony with Swedenborg's teachings"; one of these being that "the soul is identical with the spiritual body"; quoting his words following:—

> That the soul is a spiritual body having human form, may be scientifically proved by a not uncommon phenomenon which infallibly occurs to persons who have lost a limb by amputation, who still experience the sensation of its existence, attended with sharp pains located where the lost limb is no more.

With due deference, I would remark that the words first quoted above, appear to me to be in accord with Swedenborg's own definition in "Arcana Cœlestia," 2930 (end), thus:—

> The term soul as used in the Word signifies, in a universal sense, all life; for soul, in a universal sense, is that by and from which another thing is and lives; thus the "soul" of the body is its spirit, for by and from the spirit the body lives; but the soul of the spirit is its life still more interior, by and from which it hath wisdom and intelligence.

Query: Is this "still more interior life" or "'soul' of the spirit" that "inmost or supreme degree" of life of which Swedenborg makes mention in "Heaven and Hell," 39?—to be quoted further on. It would appear to be so from his statement in "Arcana Cœlestia," 1940, 2004. It may be, perhaps, that Dr. Fercken, when speaking of the "spiritual body having human form," as "the 'soul,'" was speaking in the "universal sense" above indicated: just as the poet Spenser did in his oft-quoted lines:—

For of the "Soul" the body form doth take,
For "Soul" is form and doth the body make.

Thus it would appear that, so far, both were right in making this use of the term soul, though neither of them go interiorly far enough, nor do they indeed deal with the soul of the spiritual body.

Swedenborg teaches that the material form of man "is not a human form of itself, but by virtue of that other form," namely:—

That into which a man comes after death, and which is then called "a spirit" or "an angel," and which is in all perfection a man; but a spiritual man. . . . The material form is added and super-induced in the world in order that man may be able to do uses in the natural world. (Divine Love and Wisdom, 388.)

The "scientific proof" of which Dr. Fercken makes mention, that is, "that the soul is a spiritual body having human form," is not to be found in Swedenborg's writings: it appears to have been culled from such writings as those of Mr. E. W. Cox, Sergeant-at-Law and President of the Psychological Society of Great Britain, as in his work entitled "The Mechanism of Man; An Answer to the Question, What am I?" (3d Edition, 1879, Vol. I., pp. 458 *f.*), Sergeant Cox relies on the same phenomena as does Dr. Fercken in proof of the existence of the spiritual man.

Swedenborg teaches that the body is the mind's external which sensates and acts (Divine Love and Wisdom, 369); and hence some other explanation of the phenomena which Dr. Fercken's and Sergeant Cox's words imply, must be found in the natural plane of existence.

In the domain of psychology no more important disclosure has ever been made than "the arcanum concerning the angels of the three heavens," which Swedenborg enunciates in his work entitled "Heaven and Hell," 39; namely that:—

In every angel, and also in every man, there is an inmost or supreme degree, or an inmost and supreme somewhat, into which the divine of

the Lord primarily or proximately flows, and from which it arranges all other interior things which succeed according to the degrees of order. This inmost or supreme may be called the Lord's entrance to angels and men, and also his especial dwelling place in them. By virtue of this inmost or supreme, man is man, and is distinguished from brute animals which do not possess it; and hence it is that man is capable, as to the interiors of his rational and natural minds, of being elevated by the Lord to Himself; that he may believe in Him, love Him, and thus see Him; and that he is able to receive intelligence and wisdom, and to speak from reason. Hence also he lives for ever. But the arrangements and provisions which are made by the Lord in this inmost do not flow openly into the perception of any angel because they are above his thought and exceed his wisdom. (See also Last Judgment, 25, and Arcana Cœlestia, 1940.)

Then with regard to intercourse of the soul — the spiritual man — with the body, Swedenborg writes thus: —

There are three degrees of mind or understanding in man; the lowest is the scientific, the middle is the rational, the highest is the intellectual. These are so distinct that they ought never to be confounded. But man is ignorant of this distinction, and the reason is, that he places life only in the sensual and scientific; and while he abides in that principle, it is impossible for him to know that his rational is distinct from the scientific, much less can he know that his intellectual is distinct from both. But the truth is that the Lord, through the intellectual in man, enters by influx into his rational, and through the rational into the scientific of the memory. Thence comes the life of the senses of seeing and hearing. This is the true intercourse of the soul with the body. (Arcana Cœlestia, 657.)

THE REVIEW says that Dr. Fercken has given Swedenborg "his rightful place as a scientist and student," as "the most learned man the world has ever produced." It is noteworthy also, that Dr. Max Newburger of Vienna has lately styled Swedenborg "an encyclopœdist" and "a complete" man, whose knowledge of the physics of the brain reaches up to "the threshold of our own day." And perhaps, on further investigation of Swedenborg's great work on "The Brain," not yet completely translated, present day students and professors of anatomy may have yet something to learn therefrom.

However this may be, if Swedenborg's knowledge of the physics of the brain reaches only up to "the threshold of our day," and no further, his knowledge as a psychologist is more profound than that of present day psychologists.

Thus his statement (Heaven and Hell, 39) above, made one hundred and fifty years or so ago, may truly be termed a "disclosure," because it appears to be, whether acknowledged or not, the *fons et origo* of the modern psychological conception of what is termed "the subconscious," or "the subliminal" self, of which Mr. Frederick W. H. Myers and Prof. William James write; the recognition of which the latter, in his "Gifford Lectures" on "The Varieties of Religious Experience," proclaims to be a "discovery first made in 1886," which he describes to be "the most important step forward that has occurred in psychology since I have been a student of that science." He "calls this the most important step forward because, unlike other advances which psychology has made, this 'discovery' has revealed to us an entirely unsuspected peculiarity in the constitution of human nature. No other step forward which psychology has made can proffer any such claim as this. In particular, this 'discovery' of a consciousness existing beyond the field or 'subliminally,'" as Mr. Myers terms it, "casts light on many phenomena of religious biography" (p. 233). Again he says that,—"The 'subconscious' self is nowadays a well-accredited psychological entity; and I believe that in it we have exactly the mediating term required," that is, between man and what Professor James enigmatically terms "the more" (p. 511). Or, as Swedenborg more clearly expresses it, in the quotation already given from "Heaven and Hell," 39, between man and "The Divine of the Lord." Both Mr. Myers and Professor James have, no doubt, some acquaintance with Swedenborg's writings; and, as above remarked, whether they acknowledge it or not, the fact remains that Swedenborg has anticipated the so-called "discovery" which these modern psychologists talk so much of, by about one hundred and fifty years.

Professor James "proposes as an hypothesis that whatever it may be on its farther side, the 'more' with which in religious experience we feel ourselves connected is, on its hither side, the subconscious continuation of our conscious life. Starting thus with a recognized psychological fact as our basis, we seem to preserve a contact with 'science' which the ordinary theologian lacks." [But, note well; which the "New-Church" theologian has all along possessed.] "At the same time," continues Professor James, "the [ordinary] theologian's contention that the religious man is moved by an external power is vindicated, for it is one of the peculiarities of 'invasions' from the 'subconscious' region to take on objective appearances, and to suggest to the subject an external control. In religious life the control is felt as 'higher'; but since on our hypothesis it is primarily the higher faculties of our own hidden mind which are controlling, the sense of union with the power beyond us is a sense of something, not merely apparently, but literally true." Again Professor James says:—

> This doorway into the subject seems to me the best one for a science of religions, for it mediates between a number of different points of view. Yet it is only a doorway, and difficulties present themselves as soon as we step through it, and ask how far our "transmarginal consciousness" carries us if we follow it on its remoter side.

The question here arises, Can we follow it on its remoter side? "Here," continues Professor James, "the over-beliefs begin: here mysticism and conversion, rapture and Vedântism and transcendental idealism bring in their monistic interpretations and tell us that the finite self rejoins the Absolute Self, for it was always one with God, and identical with the soul of the world." (pp. 512, 513.)

It will have been observed by what Professor James has said above, (1) that the "more" with which in religious experience we feel ourselves connected is, on its hither side, the subconscious continuation of our conscious life; and (2) that the "over-beliefs," of which he makes mention, "mysti-

cism" and "transcendentalism" included, tell us that the finite self rejoins the Absolute Self, for it was always one with God. With reference to clause (1) above, "the more" is said to be "the subconscious continuation of our conscious life." Swedenborg, however, tells us that all created things — man included — "are recipients of God, not by continuity, (for what is continuous from God is God), but by contiguity. By contiguity, and not by continuity conjunction exists" (Divine Love and Wisdom, 55, 56). This clear distinction must be borne in mind in what follows. With regard to clause (2) above, Swedenborg teaches that transcendentalism, — which "tells us that the finite self rejoins the Absolute Self, for it was always one with God,"— "is a direful persuasion," and a "horrible faith" (True Christian Religion, 470). Such is the baneful falsity of the Vedântist philosopher as expressed in his aphorism Aham Brahmâsmi — "I am Brahman"; or as expressed in the quintessence of the Vedânta philosophy as formulated by a native philosopher of India, thus: "Brahman is true, the world is false, man's soul is Brahman and nothing else"; or as we should say: "God is true, the world is fleeting, man's soul is God and nothing else." (*Vide* The Vedânta Philosophy by the late Prof. Max Müller, pp. 101 and 172.)

Ralph Waldo Emerson also was a transcendentalist who, in his essay on "The Oversoul," said that, "The simplest person who, in his integrity worships God, becomes God."

Swedenborg, on the other hand (Divine Love and Wisdom, 4), teaches that man is but "a recipient of life from the Divine Being, Who is Life Itself, or Very Life," etc. See also the difference between the Lord's human and man's (Arcana Cœlestia, 2004). Thus the effect cannot become the cause; the creature can never become the Creator; the finite can never become the Infinite.

Notwithstanding this fundamental difference of thought between them, Emerson describes Swedenborg as a "colossal soul;" as a, —

Vast genius, who announced many things true and admirable. These truths, passing out of his system into general circulation, are now met with every day, qualifying the views and creeds of all churches, and of men of no church. And I think we are all aware of a revolution in opinion. (Essay on Immortality.)

It was Emerson who dubbed Swedenborg "The Mystic," but that this epithet was erroneous, as applied to Swedenborg, has been demonstrated in the "Encyclopædia Britannica," Vol. XVII., p. 129, in an article on Mysticism, by Dr. Andrew Seth, M. A., Professor of Logic in St. Andrews University, who concludes that: "However absolute a philosopher's idealism may be, he is erroneously styled a 'mystic' if he moves towards his conclusions by the patient labour of reason." See also "Arcana Cœlestia," 2104, as to man's advancement to meet "life from the Lord by scientifics and knowledges." These last words indicate precisely Swedenborg's method of advancement in learning, as Emerson himself, being witness, distinctly admits, for he clearly shows that Swedenborg was a profound scientist and philosopher before he became a theologian, and he admits also that even in this latter "department of thought" Swedenborg was "the largest of all modern souls."

Two well-known men of science, Professors Balfour Stewart and P. G. Tait, in their joint work entitled, "The Unseen Universe," p. 65, say of Swedenborg's spiritual system of philosophy that, "Unquestionably it is the system of a profound thinker, and many great men have not hesitated to express their admiration of Swedenborg and his works."

Thus, then, if Swedenborg's system of spiritual philosophy and of theology be termed "mysticism," that word, as Prof. Max Müller has well said, implies no more than that "mysticism," proper, is founded on "preparation and initiation," and that "mysteries," so-called, "are not dark things left dark, but dark things made bright and clear and intelligible."

Swedenborg's "mysticism" is the antithesis of Emerson's, and of the Vedântist's "transcendentalism," as already

shown; and so, as one of the "over-beliefs" of which Professor James makes mention above, it cannot, and should not be coupled therewith; for it condemns transcendentalism as "a direful persuasion." But, notwithstanding this radical difference between these two systems of spiritual philosophy, it is interesting to note that Swedenborg's and the Vedântist's psychological conceptions, are, on the whole, very similar.

If reference be made to Prof. Sir Monier Williams's work entitled, "Religious Thought and Life in India," pp. 27 and 28, it will be observed that in "Philosophical Brahmanism," it is held that man's "spirit cannot exercise perception, consciousness, thought, or will unless joined to mind and invested with a bodily covering or vehicle." In short, as Swedenborg teaches, "the mind is the man." Professor Williams continues: —

> And of actual bodily coverings [or vehicles] there are two: first the subtile body, which encloses a portion of the Universal Spirit in a kind of subtile or tenuous envelope, constituting it a living personal soul; . . . Secondly, the gross body, which surrounds the spirit's subtile vehicle, and is of various forms in the various stages and conditions of existence.
>
> And mark that the gross body is of three kinds — divine, earthly, and intermediate — the latter being that peculiar frame with which the departed spirit, along with its subtile frame, is invested after death. [Here, by the way, see what Swedenborg states as to "the cutaneous envelopment of the spiritual body" (Divine Love and Wisdom, 257).] This intermediate body — the dead man's body — or, according to the "Sanskrit Dictionary," "the body which accompanies the departed spirit," and serves, as it were to support, and as it were to clothe the departed spirit. . . .

In a foot note, Prof. Sir Monier Williams adds that,—

> In the Vedânta system there are three bodily coverings [or vehicles], the casual body (the *kârana-sarîra*) coming first [the inmost]; but this is merely another name for spiritual ignorance, and can scarcely be regarded as a material substance.

With reference to this "foot note," and the fact that this

inmost "vehicle," or degree of life, is merely another name for spiritual ignorance, it is interesting to observe what Swedenborg has already told us above (Heaven and Hell, 39), with regard to the "inmost and supreme degree" of life in man, namely that,— "The arrangements and provisions which are made by the Lord in this inmost degree do not flow openly into the perception of ['cannot be comprehended by' (Arcana Cœlestia, 1940)] any angel or man, because they are above his thought and exceed its wisdom." Or, in other words, because man is in "spiritual ignorance" of what takes place therein. Hence, the Vedântist's *kâranasarîra*, and Swedenborg's "inmost degree" of life, may be taken to indicate the same entity.

Swedenborg teaches that this inmost degree of life in man is the Lord's "especial dwelling place in man and angels." The Lord is thus seemingly represented as continuous to man in this region of his being. The Vedântist's transcendental fallacy lies in the fact that he mistakes "the dwelling place" of the Lord in man for the Lord Himself; and thus asserts that his own life is continuous with the Lord, when he exclaims, *Aham Brahmâsmi* — "I am Brahman."

Thus, it appears that, taken as a whole, and repudiating all transcendental ideas, the Vedântist's psychology is much in accord with that of Swedenborg, if we make allowances for differences in phraseology.

J. H. Wilson.

AN OUTLINE OF WHAT THE NEW CHURCH TEACHES.*

In outlining the teachings of the New Church, it is my desire to make the outline suggestive, at least, of the vital character of the truths with which it deals. I would have these teachings stand forth in their own true guise as living, throbbing principles of action. And in furtherance of this endeavor, I shall seek to let them group themselves around the great central fact of the entire system of faith for which the New Church stands, which is the existence and immanence of the one Source of life in a Divine Humanity.

These teachings present God as a personal Being — as a Divine Man. But at the same time they insist that in all our thoughts and conceptions of God we must free ourselves from the limitations of time and space. Nor is this so difficult as it may first seem. For if we carefully note our mental operations, we may observe that we are all the time doing something of this. While the little child limits his idea of a great man to the big giant pictured to him in the fairy tales in which he delights, as he grows older he soon finds himself intuitively measuring the great man by no physical standard, no spatial guage, but by inward tests having sole reference to character, to mental, moral, or spiritual attainments. He realizes too that there are heights to which one may rise and depths to which one may sink, that have not the remotest relation to bodily position. His experiences in life disclose to him also the fact that the passage of time may be measured by another standard than that indicated by the clock. Days and nights, seasons and years, and even an earthly life-time may be recognized as long or short, not

* A paper prepared by request and read to a meeting of ministers of different religious faiths.

from their outward duration, but from inward states, in the changes of which time is lost to view.

And so we early find ourselves in touch with realities which are quite apart from the limitations of time and space. The material body that is in time and space brings to our view a living, sentient being who is conscious of possessing a life that goes on apart from the world of time and space. It has, so to speak, a world of its own, a world which we may call the world of mind, using the term "mind" in a most general sense as including all that does not belong to the world of matter. That this inner man is the more real man and this world of mind is the more real world are facts too palpable to need demonstration.

And it is by simple considerations of this nature that we are helped to gain a rational grasp of the primal truths of the personality and the manhood of God. These are shown to go together, not only in harmony with the teachings of revelation that man was made in the image and likeness of God, but in agreement with sound, logical thought likewise. For as man stands at the head of the works of creation, as in him is realized the end of creation, we see that in him the Creator must be reflected. Man is man because God is man. Regarding man as the fruition of creation, we can account for his manhood only through the truth that God is the primal man.

And just here I may call attention to the clear teaching of the New Church that angels are not a higher order of beings created prior to man and having an origin distinct from him. All angels are men, born upon this or some other earth of the universe. Earthly conditions are essential to angelhood, even as the conditions of the egg are essential to the creation of the bird. The angel, at whose feet John the revelator fell down to worship, uttered but a universal truth respecting the heaven of angels when he said, "I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book." (Rev. xxii. 9.)

And it may be well to remark, while speaking of primal things, that no arguments have been adduced looking to prove the existence of God, because in the New Church this is assumed as a fact and in no sense held as a theory. And still it is accepted as a rational fact and not as involving anything of arbitrary assumption. It is a fact that constantly proves itself, for upon it all other so-called facts rest. As we follow up the chain of dependent life, link by link, we must ultimately reach the self-existent life; and until we reach this, the chain has nothing to hold to — nothing to support it. Intermediate causes explain nothing without a First Cause — a Cause that comprehends in itself all causes and all origins. Life goes forth from Him who is the First Cause, just as heat and light flow forth from the natural sun as from a fountain.

Hence Swedenborg teaches that "there is a universal influx into the souls of men that there is a God and that He is one." Still it must not be understood that this influx stands in the way of a denial of the existence and unity of God by those who wish to deny. For nothing is more clearly and frequently taught in the New Church than the careful respect for human freedom which the Lord ever exercises. The effect of this influx is simply to establish a predisposition by which simple and open minds will readily accept the truth that there is a God and that He is one, when that truth is presented to them through revelation.

And now we may speak of the teachings of the New Church respecting the nature of God and the way in which He has manifested Himself to men. "God is love," and when we say this we do not mean simply that God exercises love toward men. We mean that love is the very substance of His being. We mean that with Him love and life are identical. It is as impossible for Him not to love as for the sun not to shine. Indeed, the natural sun, while it has no life in itself, stands in its relations to the earth as a perfect representative of God in His relations to men. The sub-

stance of the sun is fire, and from this substance goes forth heat and light carrying the elements of all earthly matter. Thus the sun is the instrumental creator and sustainer of the earths which revolve around it. And it never withholds from them its shining; it never remits giving forth to them its heat and light. And yet it seems to do so, and the seeming is very palpable. But when we get the sun's point of view, the seeming gives way to the real. The sun's apparent rising and setting are seen to involve no change in its position, no vacating of its functions; the change is in the earth, not in the sun. The same is true of the passing seasons, the procession of which is due to the varying attitude of the earth toward its sun, causing it at one season to receive the sun's rays more directly, at another more obliquely. And the clouds too, that obscure the sun and make the days dark, are all earth-begotten; none of them are heaven-derived. Behind them the sun shines brightly, steadily, uninterruptedly.

In complete analogy with this are the Lord's relations to men. Love, as has been shown, is not a mere attribute of God, it is the very substance of His life. Hence He creates from Himself. As heat and light go steadily forth from the earthly sun, so do love and wisdom go steadily forth from the Lord in the work of creation. And here we find not only the origin of creation as to substance, but its origin as to purpose. As a Being of infinite love, the Lord must create. He cannot live alone. The love that yearns to bless others, must have others to bless. Hence from His very nature, the Lord must be the Creator. Moreover, as Himself the Life that includes in its bosom all perfections —all the joy, blessedness, and delight of existence— the Lord must long to impart to the beings of His creation all of His own life-qualities that it would be possible for them to receive and appropriate.

And so we can understand why men were created in the image and likeness of God. It was that they might be re-

cipients of the Lord's own life. It was that they might be able to live from Him — to receive His life and live it as their own.

And to this end men must be given freedom and rationality; they must be endowed with will and understanding. While they must always be recipients of life — for only the Creator can have life in Himself — they must have a definite consciousness of freedom which must always be respected as the badge of their manhood and the prerequisite to all their life attainments.

Here, then, we have the creation of man perfectly accounted for. He is created out of the Divine love and in response to its longings. But into His creation there enters another element, even the Divine wisdom or thought. The Lord is the wise Creator, the thoughtful Creator. Infinite love purposes, infinite wisdom plans. Thus we are taught that: —

> In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him and without him was not anything made that was made. (JOHN i. 1, 3.)

The Word is simply the going forth of the Divine wisdom, the Divine thought, without the exercise of which "not anything was made that was made." And if we add to the Divine Love and the Divine Wisdom the Divine Activity or Operation, we have the three essential elements of the Divine nature which constitute the primal trinity. Divine Love originates, Divine Wisdom plans, Divine Energy operates. And as man is created in the image and likeness of God, this primal trinity must be reflected in him. Hence we find man endowed with will, understanding, and executive faculties — a threefold constitution for a threefold life. The will is the home of the affections, the understanding, of the thoughts in which the affections take form, and the executive faculties, of the activities through which the intelligent behests of the will are given full expression. Into every

rational utterance of the lips, into every thoughtful act of the life does this trinity enter. Hence the Sacred Scriptures repeatedly refer to the works of men, and even their spoken words as the criterion by which they are to be judged; for as far as these words and works are sincere, so far do they indicate the quality of the real life — the inside life.

From this view of the nature and character of God, the teaching of the New Church that the end or purpose of divine creation is "the formation of a heaven of angels" becomes very plain. Angels, as we have seen, are perfected men. And a "heaven" of angels is a world where perfected men may find a home that shall wholly reflect their affections, thoughts, and aspirations. In other words, this heaven of angels is a perfectly human world, with the evil, the greed, the self-seeking, and all the crime and suffering which flow from these, left out. It is a world in which the Lord's love of use is everywhere present, and where every useful thing, every beautiful thing, every good thing — in a word everything that can contribute to the useful happy life of those who find there an eternal home, exists in the utmost fulness and perfection.

Such a world as this, peopled by men who bear the Divine image and likeness, is the high end of the Lord's creative work. For such a world of men as this the Lord's love yearns.

But the Lord's love is guided by wisdom as infinite as itself. And, in the light of that wisdom, it is clearly manifest that no such world can be created directly. Angels are not only perfected men, but they are men who have chosen angelhood. Every angel of heaven is there because he loves to be there, because he has chosen the life that brings him there. Hence it follows that there must be a stage of life and a world of life, in which this choice is made.

At birth man is introduced into conscious existence. In the very nature of the case this is a matter about which he can have no choice; and for this reason birth into existence

is in no true sense birth into life. It is simply birth into the opportunity to choose life. The choice of life has the character of a new birth and is so termed in the Sacred Scriptures.

We must not think of this new birth, however, as necessarily an outwardly palpable and conscious experience. Nor must we think of it as limited to any one faith or religion. Every faith, every religion or semblance of religion, that leads to the looking away from and above self to some higher power or influence, and which affords some kind of standard of right and wrong that may be instrumental in establishing a conscience — every such religion or faith, gives the opportunity for the new birth — the opportunity for some degree of self-denial, and for the choice of a life that seems to the chooser relatively good. Thus the beautiful words, "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed" (Ps. xxxvii. 3), which to the instructed Christian mind presents in condensed form the whole philosophy of true living, are also seen to teach, by him who grasps their spirit, that a sincere uplooking trust in aught that stands for God, and the faithful doing of whatever one may conscientiously regard as good, must be instrumental in bringing about the new birth. For by such uplooking worship and conscientious living there is established a love of looking up and of doing what is seen as right. And with such a love established, when one enters the other world he gladly accepts the instruction there given respecting the Lord as the God of heaven, and respecting the commandments as the laws of right living. It is thus shown that no person is born into existence who has not the opportunity to choose life. For none exist who have not set before them a power to which they owe some kind of allegiance and a code of morals which inculcates some regard for others.

And as this choice of life involves freedom, the vital importance that men shall be kept in freedom cannot fail to be

manifest. Indeed a genuine and practical recognition of this truth lies at the basis of any intelligent understanding of the Lord's relations to men.

And here I am brought to features of the teachings of the New Church which can be little more than touched upon; for to attempt any adequate outline of them would expand this paper into a volume.

We have seen God as the necessary Creator because the love which makes His very life impels Him to have others to share the blessings of that love. The creation of men involves first the creation of earths to be the temporary homes of men. And how, in a brief word, is this creation effected?

In God, as we have seen, exists all primal substance. From Him go forth love and wisdom, which take the form of heat and light. These make a heavenly sun, hence in the Sacred Scriptures, or Divine Word, the Lord is repeatedly called a sun. We are not to lose sight of the truth, however, that the Lord dwells in this spiritual sun, as a Divine man. This sun is the primal going forth of the Divine substance in the work of creation. From this sun were formed three atmospheres, and through these was created the natural sun in which the substance which we call matter has its first embodiment. From the natural sun proceeded the three earthly atmospheres of which we have palpable cognizance, and through which the earth was gradually formed to become the basis of all higher creations. Thus through the fixed matters of earth were brought into existence the varied forms of animate life, ending in the creation of man, who by re-creation — in the accomplishment of which he should have an active part — could be made perfectly to reflect the Divine image and likeness. And finally was formed the spiritual world in which the man created for immortality might find his ultimate home.

And here it should be stated, as an important feature of the teachings of the New Church, that creation went on,

and still goes on, by distinct steps, or in technical phrase, by "discrete degrees." There are distinct planes of life which do not commingle but still bear a definite relation to each other. This relation is not one of continuity but of contiguity. The higher degree is within the lower as the soul is within the body. Thus what exists on a higher plane is the immediate cause of what exists on a lower plane, yet there is a distinct cleavage, an impassable chasm, between the two planes.

A simple illustration of the nature of these degrees is found in the connection which exists between affection, thought, and word or act. Affection, or desire, causes thought, but the two, although so closely related, are wholly distinct. So thought is the soul of rational speech or activity, but again the two are entirely distinct. One might think and plan to all eternity, yet nothing would be accomplished on the plane of activity. For such accomplishment requires a distinct effort of distinctly separate faculties.

So matter lives from spirit, the body lives from the soul; and yet no probing of the body will reveal the soul, no searching of matter will disclose the presence of spirit. When the prophet Elisha was surrounded by an Assyrian host in the city of Dothan and his servant cried out in terror, "Alas my master what shall we do?" Elisha after assuring him "to fear not, for they that be with us are more than they that be with them," prayed and said, "Lord, I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." (2 KINGS vi. 15–17.)

Here were two scenes in two distinctly separate realms of life. The first was in the natural world and the young man looked upon it with his natural eyes, and he was filled with fear by what he saw. The second scene was in the spiritual world and the young man saw it by the permitted opening of the eyes of his spiritual body, and his fears were allayed.

These are but suggestions of the vital importance to clear thinking upon every deep theme of life of a recognition of this law of discrete degrees.

And now as to the creation of man. Without dwelling upon its outward features, we can readily see that the primitive man was simple, childlike, ignorant, but innocent. Indeed it is a law which may be found everywhere operative in the works of God, that what goes on in the large, goes on in the small likewise. As the Lord is a Divine man, and as He creates from Himself, everything tends toward the human form, that perfect representative of unity in variety.

Look to creation in its least form, as it now goes on before our eyes, and we can see a living picture, true in all its general features, of creation in its larger form as it went on "in the beginning." The individual man is the world in miniature, and his inward experiences reflect and illustrate the experiences of the race.

The very little child is the ever-present image of perfect innocence. I need not recall those words and acts of the Lord when present in the flesh, which so beautifully and touchingly illustrate and emphasize this truth. But the innocence of the little child, delightful and winning as it is, is not his own. It is with him as something he may choose and make his own, but if he never does this he will eventually lose it. He lives now directly from the Lord. He is ensphered by those spiritual companions respecting whom it is said, "Their angels do always behold the face of the Father in heaven" (MATT. xviii. 10). The tree of life is in the midst with him and he knows nothing but good. Thus his innocence may be called, "The innocence of ignorance."

And the decline from this state of innocence, the so-called "fall," as we see it illustrated in the life of the child, is a gradual experience. The little one has the Word of the Lord. It comes to him in many external ways. A smile of approval, a reproving shake of head, anything and everything that convey to him ideas of right and wrong — all

these come to him as from the Source of all life. And as long as he heeds this Word of the Lord, he continues innocent, and is satisfied to eat of the tree of life. But by and by, little by little, he begins to be influenced by the beguilings of the senses. The word of the serpent places itself over against the Word of the Lord. The joy of looking down, of having one's own way, of being one's own master, seems to promise greater delight than the joy of looking up, and of being led in right ways. To know only good seems a tame life to the growing youth, he craves to know good and evil, and by such knowledge to grow wise in his own eyes. And so he is led to eat of the tree of the knowledge of good and evil. And the result is the loss of innocence, the awakening of self-consciousness, and all the inward trials, temptations, and struggles which must be experienced in regaining the life that has been lost.

And at this point let me suggest that the entire Word of the Lord, when viewed as a whole, portrays the progressive spiritual experiences of the regenerating man. In other words it contains the spiritual history of man in continuous form. In the large, it recounts the spiritual experiences of the race, — of the successive churches, or dispensations of Divine guidance, through which the world has passed. And in the small, it sets before us the spiritual history of the individual man who permits himself to be regenerated by the Lord.

Thus in the first chapters of Genesis, the Garden of Eden — in the midst of which grew the tree of life — pictures to us the primal innocence and simplicity of the race, and also of the individual man at the beginning of his earthly career. Every thing about this picture is simple, fresh, and new. Life is yet untried. There is innocence, indeed, but it is the innocence of inexperience, the innocence of ignorance. There was gold there, and we are told that the gold of that state was good, but it was unmined and unwrought gold. There were precious stones, but they were in a state of nature, uncut and unset.

Turn now to the closing chapters of the Apocalypse — the book of the Revelation of Jesus Christ. There we are permitted to see a city — a holy city, descending out of heaven from God. It, also, is new, but it is finished, ornate, symmetrical. In it is gold in abundance, but it is pure or purified gold, gold tried in the fire. And it is gold brought into use and wrought into the very structure of the city, for we are told that "the city was pure gold," "and the street was pure gold like unto transparent glass" (Rev. xxi. 18, 21). There were precious stones in the city, too, but they were stones cut and polished and set in place, thus making an essential part of the city and adding to its wonderful beauty and clearness.

And now we are told that in the midst of this city of translucent walls and transparent streets was found the same tree of life that at the beginning of the sacred volume holds the central place in the garden which was then man's home.

Thus the heart of the garden and the heart of the city are the same. Each pictures a life in which innocence is in the midst, in which innocent trust and dependence are at the centre. But in the one case it is the innocence of ignorance, in the other it is the innocence of wisdom. The innocence represented by the finished city is the innocence that has been freely chosen and made room for, after a life-long struggle with self-trust, and self-dependence, and self-confidence. It is the beautiful childlike state that is sometimes visibly present with those who for years have been laying down the self-life, thus making room for the Lord to set the little child in the midst. It is the yellow, mellow, fully-ripened fruit of the regenerate life.

And between this wonderful beginning and end of the sacred volume, we have set forth with more or less vividness all those preparatory and deep-reaching experiences of life which, of necessity, come between the natural, inflowing innocence of the little child and the wise innocence which

descends as a halo upon him who has permitted his life to be shaped and formed into the Lord's image and likeness. But upon this we cannot enlarge.

And now I can do hardly more than hint at a yet deeper, grander picture which, in agreement with the teaching of the New Church, is brought to our view in every part of the Lord's Word. For if this sacred volume be in reality the Lord's Word, it must reveal to us the Lord's own life, it must portray for us all the Divine efforts to reach, and save, and spiritually uplift men. We read in the prophecy given through Micah, these familiar words:—

> But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting. (MICAH v. 2.)

And it is of these "goings forth of the Lord," always looking to and including the Incarnation, that the sacred volume, in its inmost meaning, treats. Thus in that notable walk of two of the Lord's disciples, from Jerusalem to Emmaus, taken soon after His crucifixion, during which He Himself appeared to their opened spiritual senses and walked with them, we are told that, "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning Himself." (LUKE xxiv. 27.)

The gradual turning of men to evil by the abuse of that essential freedom which was given to them that they might be capable of choosing life, led to their going away from the Lord. And His love and mercy necessarily led to His following them — to His accommodating Himself to their low estates. Thus we read in that wonderful sixty-third chapter of Isaiah, which begins with the words: "Who is this that cometh from Edom, with dyed garments from Bozrah?"

> In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them: and He bare them and carried them all the days of old.

In "all the days of old" the Lord reached down to men to help and save them through the mediumship of angels. For the time, the individuality of the angel was, as it were, set aside, and the Lord so filled the angelic form with His own presence that the angel knew not but that he was the Lord. Thus we repeatedly find throughout the Old Testament "the angel of Jehovah" spoken of, although sometimes, as in the passage quoted above, the term the "angel of His presence" is applied to this angelic manifestation of the Lord. But a period was reached in the spiritual decline of the race when angelic mediation became wholly inadequate to meet the conditions of men.

In a word, what were these conditions? Human freedom to refuse the wrong and do the right was imperilled. The entrance of evil men into the spiritual world, and the subtle influences which they exerted over the minds of those with whom they were associated in this world, threatened to destroy that even balance between good and evil, the maintenance of which is vital to any free choice of life. Thus we are told in Isaiah that the Lord "saw that there was no man and wondered that there was no intercessor: therefore His arm brought salvation unto Him, and His righteousness, it sustained Him." (lix. 16.)

To meet these conditions that "no man," no finite power could meet, it was necessary for the Lord to come down on to the plane of human life. It was necessary for Him to adjoin to His very self the infirmities which laid men open to the assaults of spiritual tempters. Between the Lord and the hosts of evil spirits, there must be a common meeting-ground upon which they could reach Him and He in His own person could reach and overcome them. And this meeting-ground was established by the Lord's birth into human conditions through a virgin mother.

The soul of man comes from a human father, and the embodiment of that soul is in the womb of the mother. In the case of the Lord, there was no intervention of a human

father. The New Church accepts as a rational as well as an exact statement respecting the Lord's Incarnation, the words spoken by the angel to Mary:—

> The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. (LUKE i. 35.)

Thus God took to Himself a humanity tainted with human infirmities, and by means of that humanity laid Himself open to every form of temptation to which men are subject. He "was in all points tempted like as we are, yet without sin" (HEB. iv. 15). The powers of evil were concentrated against Him, and by His own inherent Divine power He met those powers and overcame them. Thus did His "arm" bring salvation.

This was the work of redemption by which men were set free to choose life, to keep the Divine commandments. Very definitely do we discriminate, however, between redemption and salvation. Redemption simply clears the way for salvation, removing obstacles that threatened to become insuperable. Redemption was a general work done for men in their behalf. Salvation is an individual work done in the individual man, and only with his free consent.

And in close connection with the work of redemption which the Lord was accomplishing during His Incarnation, went on another work which may be viewed as, in a sense, personal. Through His temptation conflicts, the Lord gradually put off the infirm elements of the humanity, derived from the mother, and brought down into their place Divine elements from the Father within Him. Thus the infirm humanity was constantly being glorified, constantly, during all His earthly career, being brought into union with the Divinity which constituted His essential life. This process of glorification which is dimly reflected in the work of human regeneration, explains those apparently conflicting utterances of the Lord, some of which represent Him as subordinate to

the Father, and others as identical with Him. In the one case He speaks from states of humiliation, in the other, from states of exaltation. Just as the regenerating man recognizes in himself a dual life, each element of which is struggling for the ascendency, and yet realizes that life to be going on in his single personality, so it was with the Lord Jesus Christ. And when the infirmities, brought to him through the inheritances of earthly birth, were all laid aside, then was the humanity completely glorified and became a Divine humanity. And so in the glorified personality of the Lord Jesus Christ we may see centred all our conceptions of God. In Him dwells the Father as the invisible soul dwells in the visible body, from Him proceeds the Holy Spirit as His operative presence in human lives. Thus the trinity of Father, Son, and Holy Spirit we find brought to us in the person of Him who in the closing chapter of the Apocalypse says: "I am the Alpha and the Omega, the beginning and the end, the first and the last." (xxii. 13.)

And now to make this outline in any measure complete, something should be said of the relation of Emanuel Swedenborg to the teachings of the New Church. And in doing this, it will be well to cite, at the outset, his own concise statement of the nature of the work to which he was called, and of his preparation for it.

In the treatise entitled, "The True Christian Religion," —the last of his theological writings—after showing that the second coming of the Lord, repeatedly referred to in the New Testament, is a coming "not in person, but in the Word which is from Him and is Himself," Swedenborg lays down the following proposition:—

> This second coming of the Lord takes place by means of a man before whom He has manifested Himself in Person, and whom He has filled with His spirit, to teach the Doctrines of the New Church through the Word from Him.

And then he goes on to say:—

Since the Lord cannot manifest Himself in Person, as just shown above, and nevertheless has foretold that He will come and found a new church which is the New Jerusalem, it follows that He will do this by means of a man who not only can receive the doctrines of this church with the understanding, but can also publish them by the press. That the Lord manifested Himself before me, His servant, and sent me to this office, and that He afterward opened the sight of my spirit, and so has intromitted me into the spiritual world, and has granted me to see the heavens and the hells, also to converse with angels and spirits, and this now uninterruptedly for many years, I testify in truth; likewise, that from the first day of that call I have not received anything which pertains to the doctrines of that church from any angel, but from the Lord alone, while I have read the Word.

When Swedenborg wrote these words he was not far from eighty-two years of age. Up to his fifty-seventh year he had been a scientist and philosopher, well-known throughout Europe for his remarkable attainments. The son of a Swedish bishop, he was religiously trained and liberally educated. His mind was still further enriched by years of travel, and careful study and observation in other lands than his own. Returning from these travels at the age of twenty-seven, he was at once called to take part in the development of the rich mines of his native kingdom, being made an assessor, or superintendent, of the government college of mines. This appointment also involved his aid and assistance in various national works of engineering. He was thus brought into close relations with the king, the noted Charles XII., who was himself an able mathematician. To him Swedenborg soon rendered important and valued service through the constructing of machines by means of which a number of small vessels were conveyed overland a distance of fourteen miles.

During the nearly thirty years that followed, up to the time of his call to enter upon his higher mission, he was the close student not only of his favorite sciences but of every other branch of natural knowledge. He wrote nearly eighty distinct treatises, covering well-nigh the entire field of human

research. At the same time he was the thoroughly practical man of affairs, constantly interested in all matters of domestic, scientific, and political economy. Thus we find him setting forth a new method for determining the longitude of places, devising a new way for constructing docks and dykes, and unfolding the principle of the air-tight stove, of which he was practically the inventor. At the same time he was repeatedly addressing the Swedish diet, or national congress, of which, as a nobleman, he was a member, upon matters relating to the commerce, the finances, and the other important interests of the kingdom.

I have mentioned these features of Swedenborg's character and career in brief detail in order to emphasize and confirm the fact that he was no visionary, no recluse, no mere dreamer, as many have mistakenly viewed him, who lived out of touch with the world of men and affairs. On the contrary he was one whose whole life had brought him into the most intimate association with his kind, and whose entire mental training had been in close connection with the exact sciences. No one understood better than he the laws impressed upon the natural universe or held those laws in greater respect.

Such was the man who, at the age of fifty-seven, claimed that the Lord appeared to him and commissioned him to make known to the world the true character of the Divine Word, the logical philosophy of the Divine existence and the Divine immanence among men, and also by personal experience and observation enabled him to disclose to men the meaning and process of death as an orderly step in life, and the nature and constitution of the world beyond, showing it to be an objective world wherein the life formed here may be lived in all possible fulness and freedom.

Of this claim I have but two words to say: If it can be substantiated, it must meet the deepest needs of humanity the world over. For to have so clearly set before us the personal Source of life that we may always look intelligently

toward that Source; to find in the Sacred Scriptures a revelation which shall not only be an ever-present source of instruction, but the means likewise of keeping us in living touch with its Divine Author; to have the meaning and purpose of life so plainly set before us that our eternal existence as individuals shall be seen as one complete whole, and its ultimate home shall stand before our view as a perfectly human world wherein our highest ideals of living may find possible realization — to have such a disclosure of truth as this, assures to every earnest soul an answer to all its deepest queries.

And my second word is this: The substantiation of this claim of Swedenborg is to be sought wholly in his writings and in the Sacred Scriptures, which it is their chief mission to illustrate. For the appeal which Swedenborg makes is to the rational, rather than to the sensuous mind. Hence he wrought no miracles. As he shows conclusively, the tendency of miracles is to coerce belief, to lead men to believe, and thus to act, without deep reflection. The rational mind must act thoughtfully. And that it may do so, its freedom must be guarded with the greatest care. This principle is never lost sight of by Swedenborg. Everywhere does he address the open and truly rational mind — that is the mind that is willing to include in its reasonings not merely the truths of nature but the truths of revelation likewise.

With such it will have no small weight, however, that what Swedenborg humbly sets forth as given him rationally to see, and to proclaim as the promised coming of the Lord to the minds of men, is in most striking accord with the Lord's own statements respecting that coming. Of these we cite but a single group of illustrations, with the recalling of which we may fittingly close this paper. They are found in the sixteenth chapter of John:—

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all

truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.

These things have I spoken unto you in parables: but the time cometh, when I shall no more speak unto you in parables, but I shall show you plainly of the Father.

The Lord's second coming is as "the Spirit of truth;" and with the unfolding of the spirit of truth, we are introduced to the very heart of things, and it is thus that we are guided "into all truth." For we are taken behind the clouds, behind the parables and dark sayings that hid the truth we were not prepared to see — and shown plainly of the Father. The Lord stands before us in His Divine humanity, His face shining as the sun and His garment white as the light, and we may hear Him say, "I am the way, the truth, and the life," "he that hath seen Me hath seen the Father."

William H. Mayhew.

THE VOCATION OF MAN.*

It is a great advantage for the reader of philosophy and science to have these standard works, so nicely printed, on good paper, and in neat binding sufficiently good for occasional use, placed within his reach at so low a price.

"The Vocation of Man," *Bestimmung des Menschen,* sometimes translated the Destination of Man, is one of the author's later works in which he modified and extended his system in the direction of theism. Indeed, he is represented as being naturally of a religious, worshipping disposition; and while none the less a philosopher, his aspiration in his later works was to awaken adoration for the Divine. Nevertheless, he seemed unable, philosophically, to escape what seems justly to have been called an egoistic pantheism. Like Spinoza, he starts from the Cartesian principle, *Cogito ergo sum,* "I think, therefore I am"; and with Spinoza he immediately leaves dualism for monism, perceiving that there can be only one absolute Substance; but he then takes an opposite direction, identifying that Substance with mind instead of matter, and elaborating a theory of idealism instead of realism. Thus departing also from Kant, to whom he was greatly indebted: for while he learned from him to think that we can know nothing of the world about us, but only the appearances of it in our own mental experience, holding that space and time even are forms of our own self-consciousness rather than anything immediately perceived in nature, still he did not agree with Kant in thinking that the seeming world of our sense-experience is a real world of

*"The Vocation of Man." By Johann Gottlieb Fichte. Translated by William Smith, LL.D. With biographical introduction by E. Ritchie, Ph.D. Chicago: The Open Court Publishing Company. London: Kegan Paul, Trench, Trübner and Co. 1906. 188 pp. Religion of Science Library, No. 60. Paper, 25 cents.

divine order. He held instead that mind is the reality, and he so identified himself (*ego*) with this one only reality as to make himself and every one else inmostly identical with that one Absolute Mind which he worshipped as God.

In the work before us, he endeavored to present his philosophy in popular form, clearly expressed, and free from all technicalities. It seems to us that he has succeeded admirably. He divides the book into three parts entitled, I. Doubt. II. Knowledge. III. Faith. In the first and third parts he adopts the language of soliloquy or meditation, and asks the reader to put himself in his place, and during the reading "truly hold converse with himself, deliberate, draw conclusions and form resolutions." In the second part the writer adopts the form of dialogue, introducing a wondrous spirit to help him to think, who sums up the thought as follows: —

Spirit. From thee then I need fear no objection to the principle now established: *that our consciousness of things out of ourselves is absolutely nothing more than the product of our own presentative faculty*, and that, with regard to external things, we can produce in this way nothing more than simply what we know, *i. e.*, what is established by means of our consciousness itself, as the result of our being possessed of the consciousness generally and of this particular determinate consciousness subject to such and such laws. (p. 82.)

How true this would be practically if there were no material body and world — how true it will be of our experiences in the spiritual world, when the earthly body has been laid aside in the grave, and we must have an inward spiritual perception before we can have any outward one, all readers of Swedenborg know. But even then the outward appearances as well as the inward perceptions will be of a real world other than ourselves. And Fichte does not mean this, for he continues: —

Spirit. Thou canst not then object to the bolder statement of the same proposition; that in that which we call knowledge and observation of outward things, we at all times recognize and observe ourselves only;

and that in all our consciousness we know of nothing whatever but of ourselves and of our own determinate states. I say, thou wilt not be able to advance aught against this proposition; for if the external world generally arises for us only through our own consciousness, what is particular and multiform in this external world can arise in no other way; and if the connexion between what is external to us and ourselves is merely a connexion in our own thought, then is the connexion of the multifarious objects of the external world among themselves undoubtedly this and no other. As clearly as I have pointed out to thee the origin of this system of objects beyond thyself and their relation to thee, could I also show thee the law according to which there arises an infinite multiplicity of such objects, mutually connected and reciprocally determining each other with rigid necessity, and thus forming a complete world-system. (p. 83.)

This becomes intelligible only when we remember that Fitche includes in the *ego* of his philosophy all other *egos*, merging them inmostly into the absolute, infinite Divine *Ego*.

But there is something higher than knowledge, therefore, the Spirit concludes the second part of the book as follows: —

The reality in which thou didst formerly believe — a material world existing independently of thee, of which thou didst fear to become the slave — has vanished; for this whole material world arises only through knowledge, and is itself our knowledge; but knowledge is not reality, just because it is knowledge. Thou hast seen through the illusion; and without belying thy better insight, thou canst never again give thyself up to it. This is the sole merit which I claim for the system which we have together discovered; it destroys and annihilates error. It cannot give us truth, for in itself it is absolutely empty. Thou dost now seek, and with good right as I well know, something real lying beyond mere appearance, another reality than that which has thus been annihilated. But in vain wouldst thou labor to create this reality by means of thy knowledge or out of knowledge; or to embrace it by thy understanding. If thou hast no other organ by which to apprehend it, thou wilt never find it. But thou hast such an organ. (pp. 91, 92.)

This other organ is the faith with which the third part of the book deals, and it is an excellent kind of faith — the faith of love, or of the will — the faith of action in obedience

to the voice of God speaking in the soul, conscience. Fichte writes: —

> All my conviction is but faith; and it proceeds from the will, not from the understanding. . . . Now that I know this, I also know from what point all culture for myself and others must proceed; from the will, not from the understanding. If the former be only fixedly and honestly directed towards the Good, the latter will of itself apprehend the True. . . . Now that I know this I possess the touchstone of all truth and of all conviction. Conscience alone is the root of all truth: whatever is opposed to conscience, or stands in the way of the fulfilment of her behests, is assuredly false. (pp. 100, 101.)

Now, we feel, what a help it would have been to such a man, and such a thinker, if he could have employed the principle of discrete degrees as Swedenborg did, which might have enabled him to distinguish between himself, a recipient of life, and the Lord, the Giver of it; and also between the mind and the body, and the spiritual and the natural worlds. But failing in this he wrote: —

> The primative source of all my other thought and of my life itself, that from which everything proceeds which can have an existence in me, for me, or through me, the innermost spirit of my spirit, is no longer a foreign power, but it is, in the strictest possible sense, the product of my own will. I am wholly my own creation. I might have followed blindly the leading of my spiritual nature. But I would not be a work of Nature but of myself, and I have become so even by means of this resolution. . . .
>
> The exalted vocation of my understanding fills me with reverence. (pp. 102, 103.)

It is easy to recognize the influence of such German philosophers in many phases of modern thought — especially those included under the general title of "new thought" — although much of it is not new, but as old as Xenophanes and Parmenides.

H. Clinton Hay.

EDITORIAL DEPARTMENT.

THE TRINITARIAN DILEMMA.

A PROTESTANT Episcopal clergyman, the Rev. A. S. Crapsey, D.D., was lately charged with heresy for publicly teaching that the accounts of the Gospels in regard to the incarnation and resurrection of the Lord are not true. He was tried at Batavia, in the State of New York, and was convicted. He did not deny the charges, but claimed the right to preach what he held to be true. His conviction was not accepted as final, and his appeal for a new trial was granted, at which his case has been presented by his counsel, a lawyer and a lay member of the same church, Mr. E. M. Shepard. Dr. Crapsey was present, but remained silent.

Mr. Shepard declared that, if his client should be finally convicted of heresy and silenced, many thousands would follow him into another body, for they agree with him. Counsel continued: —

> Our communion holds two great bodies of men, working on two different lines, but none the less to one end, and with equal loyalty to the cause of Christ and His historic church. Were we to lose either of them, the schism would be disastrous beyond words to express.

This sounds too much like the astute lawyer and too little like the lover of truth, but it is to what followed that we would call attention. The report continues: —

> Mr. Shepard pointed out that the court of Batavia, in stating the supposed doctrine of the church, had itself affirmed what he called the gross heresy known as Sabellianism or Patripassianism, and that the Bishop and Standing Committee of Western New York were in no position to "throw stones" at Dr. Crapsey for heresy. "That heresy," he said, "lay in the absolute affirmation that Jesus Christ is God, whereas the Godhead of Christ is, according to the doctrine of the church, derivative and not absolute, there being only one God and not three Gods.

This counter attack upon his accusers shows more fully the

attitude of Dr. Crapsey. He has become a Unitarian. He does not believe any longer in the accepted theory that the second person of the Godhead was "conceived of the Holy Ghost and born of the virgin Mary." To him the birth and death of Jesus Christ were not different from the ordinary. He calls the accounts of the birth and resurrection "symbolical." He therefore worships God and looks upon the Saviour as a finite man. Mr. Shepard boldly defends this view, and holds that those who judged his client are Patripassians in this that they hold that God was crucified, since there is but one God, and there is no second God to be incarnated, tempted, condemned, crucified, and raised again.

This is the issue which must be met in the trial of Dr. Crapsey. His counsel seeks to prove that either his "historic church" accepts Patripassianism, in which case it may silence Dr. Crapsey to its own confusion, or it does not believe in it, in which case it must acquit him. It is an old trick of lawyers to put the court on trial, and it has not seldom been successful.

We believe this argument to be just, that the attitude of Dr. Crapsey and other Unitarians is more logical than that of their Trinitarian accusers. Unitarians hold that they are honest and can define their position with sound logic, and on the other hand that Trinitarians are dishonest and cannot defend their faith with sound reason. The Trinitarian was certainly a faith formed in dark times, in stress of controversy, and in an effort to compromise opposing views, and it is no longer capable of defence.

How generally this Unitarianism has permeated the so-called Trinitarian bodies may be seen from the address of President William DeWitt Hyde at the Haystack Centennial Meeting, held at Williamstown, Mass., in October last. The American Board of Commissioners for Foreign Missions represents the Trinitarian churches, and has always limited its membership to them. Its "Haystack" Meeting was a celebration of the hundredth anniversary of the time when seven students of Williams College devoted themselves by prayer under the shelter cast by a haystack to the cause of foreign missions. They were, of course, Calvinists. In his address Dr. Hyde first spoke of the "old positions" as follows:—

A hundred years ago God was a judge; the Bible a statute-book; earth a court room; man a prisoner at the bar; Christ our advocate; the cross of

Christ the price of our release; death the end of the trial; and eternity the duration of the sentence.

And then he presented the "new position":—

God is our Father-Friend; man his pupil-child; earth a home-school; the Bible a series of letter-lessons; sin the unfilial, unbrotherly attitude; Christ our Brother-Teacher; the cross of Christ is the price He paid, and we must pay for living the filial and brotherly life in a world of selfishness and hate; hell is self-exclusion from our rightful place in the Father's heart and home; heaven is the joy of fellowship with Christ and all true Christians in the service of God and our fellowmen, here and everywhere, now and evermore.

This shows the full abandonment of Trinitarianism. "Christ our Brother-Teacher" means Dr. Crapsey's view. In heaven the blessed will include the Lord who, with them, will be in good service. The American Board will no longer have any other doctrine regarding the Lord to proclaim abroad than what is known as Unitarianism.

But while we leave the radical but more consistent Dr. Crapsey to defend himself against the conservative yet inconsistent Trinitarians still constituting the main body of Episcopalians, we must declare that the alternative is not as Attorney Shepard presents it. There is a third view, not inconsistent either with Scripture or with reason, nor in any way founded upon denials of Gospel history, and that is the doctrine of the New Church, that the Lord God took on from the virgin a nature which was open to temptation, and was crucified and was raised again, and became the eternal manifestation of the Father. The accusation of Patripassianism has sometimes been ignorantly made against the New Church, but it is in no way open to the charge. It does not confuse the thought of the Father in heaven with that of the Son born in time and crucified, but it holds that the Son was so born that He was the only-begotten, the true incarnation of the Father, and that in His life of redemptive resistance to all evil He was glorified or made divine, as the external man in regeneration is filled with the internal, even until the risen Lord Jesus Christ was God manifest, in whom "dwelt all the fulness of the Godhead bodily" (Col. ii. 9). This doctrine is perfectly set forth in Swedenborg's little work, the "Doctrine of the New Jerusalem regarding the Lord." Not only is this docrine fully and clearly stated there, but a chapter is given to the Athanasian Creed to

show that it agrees with the truth if, instead of God in three persons, we read "God in one person." We believe that no one, not a confirmed Jew as regards the Lord Jesus Christ, can read this treatise without being convinced. He will then see where Trinitarians err, and where Dr. Crapsey's counsel errs in saying that people must go with him into Unitarianism or be Patripassians. We believe also that the time has come when the irrationality of tripersonalism is to be exposed, and when the "historic church" is to be brought to the judgment of the light for its errors, so that it may receive, if it will, a doctrine as to the Lord Jesus Christ at once logical and scriptural, and may worship Him, saying, "My Lord and my God."

T. F. W.

THE DIVINE HUMAN AND THE RELIGIOUS WORLD OF TO-DAY.

A DECADE ago New-Churchmen were greatly encouraged by the cry which then arose in the religious world saying, "Back to Christ." It led them to hope that it meant, not only the forsaking of man-made theologies for the pure truths of the Gospels, but also the speedy acceptance of the Lord Jesus Christ, in His second coming, as the only God of heaven and earth. But strangely enough the Unitarians were taking courage at the same time, in the belief that the religious world was coming their way. And now their expectations in a considerable measure seem to be realized. It is the human of the Lord, and not the divine human, upon which the interest has fastened. And this has been making Unitarians instead of New-Churchmen.

Added to this is the influence of the higher criticism, revolutionizing the old doctrines of the inspiration of the Sacred Scriptures. Thus belief in the divinity of the Word and of the Word made flesh has been weakening, while interest in the Bible as literature and in the Christ as the greatest of men has been growing stronger, and new conceptions are being formed and presented as to how the Bible contains the word of God, and how the Christ contains God Himself in person. Thus the Bible, apart from what it contains, is not lifted above, and separated

from other literature; and the Christ, apart from God the Father, or God the eternal Son, is not regarded as different from other men. This is where Trinitarians and Unitarians become one, namely, in practically regarding the human of the Lord as they regard the human of other men; and in regarding the letter of the Word, which He made flesh, as they regard the literature of men.

Dr. Lyman Abbott, and the *Outlook*, of which he is editor-in-chief, have given frequent illustrations of this. But none perhaps which have faced the issue quite so decisively, as in a brief book notice of Nov. 3 (Vol. 84, p. 581) under the heading, "Christ and Science." It reads as follows:—

> That Christ's characteristic qualities of moral and spiritual strength and beauty are of central worth and influence in the universe is a statement which the gradual evolution of the spiritual man increasingly confirms. That Jesus Christ as a person is the center of the universe, and its Creator, is quite another proposition, and this is the thesis which these lectures at Vanderbilt University maintain. The argument from Biblical texts to show that he himself "claimed" to be such is not of the sort required by a university audience, neither is the view that "matter" existed prior to its endowment with energy. There are well-conceived presentations of Christ's love of nature, of Christ as a teacher, and a model for teachers of science. There are analogies between Biblical and scientific truths. But the argument for the main proposition is too thin to expose to close debate.

Who Francis Henry Smith is, who gave these lectures, we do not know; but as to the Creator of the universe he evidently took distinctive New-Church grounds. Vanderbilt University is a Methodist institution, with a large department in Biblical study, and it may be that the *Outlook* is mistaken as to the value attributed there to evidences drawn from the Sacred Scriptures as to the deity of the Lord Jesus, now one with Jehovah the Father, and therefore as a person divine and human, creator of heaven and earth. But the attitude of the *Outlook*, and of the New Orthodoxy of which it is an exponent, is made clearly manifest by this book notice.

And an attitude, not quite so radical, but still looking beyond the Lord Jesus to some greater person for the Creator of the universe, is found in a recent work on "The Personality of Jesus," by Charles H. Barrows, which is fully noticed in our "Current Literature" department. The author would consider himself and

his book, doubtless, as thoroughly Orthodox Evangelical, and yet he calls the Lord, "Jesus," as he would speak of Washington or Lincoln, or any mere man; and speaks of His life as "more God-like than any that we know" (p. 246), as if the difference between Him and other men were only in degrees of goodness and power, and not in kind. Does this not show that even among the conservative Orthodox the human of the Lord is not regarded as divine-human, and thus different in kind as well as degree from other men?

The trend of the religious world to-day, then, seems to be away from the acknowledgment of the Lord's human nature and life as divine-human.

Nevertheless, there is nothing to discourage us in this trend of human history. It only tells us that the journey from the old faith to the new is longer than we supposed, and through circles of experiences of greater variety than we knew. The steadily growing interest in the human life of the Lord, and the higher and higher estimation in which it is held with increasing knowledge of it, indicate real progress in the right direction, notwithstanding these incidental seeming aberrations. May we not believe that it is the Lord's way of leading men gradually, patiently, wisely, and lovingly to Himself, until His words can be fulfilled, saying, "And I, if I be lifted up from the earth, will draw all men unto Me." (JOHN xii. 32.)

Following Him as a wonderful man, a Son of the living God, they will learn to know and love Him glorified, as God Himself with us, and to see that even His Human is divine; and that even the letter of His Word, which He made flesh in order to live with us, and redeem and save, is also divine-human, inspired and made His own to the last jot and tittle.

H. C. H.

THE TRUE NATURE OF SELF-SACRIFICE.

In the teachings of the New Church we are constantly taken back to first principles. The gradual accretions begotten of appearances of truth are stripped away, and we are enabled to see and grasp that which makes the essential and underlying quality of the truth itself.

An efficient help to this return to first principles is often found in noting the etymology of familiar words. Thus, in briefly considering the subject before us, it will very materially aid to clear thinking if we recall the root-meaning of the term sacrifice. That meaning is "to make sacred." Viewed in a purely ritual sense, the ancient sacrifice was something devoted to what was deemed a sacred use. To offer upon the altar that which was so devoted was to sacrifice it. It is true that the devoted thing, under representative worship, was given up by the person bringing it, and in some instances it was destroyed. But the inmost idea of the sacrifice was not that of destruction, but that of devotion. And the devotion had within it the thought of a blessing to be realized through the sacrifice.

And so when the Lord came in the flesh, and by His teaching abrogated the representative worship which consisted in sacrifices and burnt offerings, He simply inculcated the inward devotion of heart and thought and active life which had always been symbolized by that worship. He enjoined a laying down of the life which was to consist in denying self, taking up the cross and following Him. Thus He clearly showed that the deep meaning of all the outward sacrifices of the representative church was self-sacrifice, and He plainly illustrated the character of that self-sacrifice in the life which He lived among men.

And what was the character of His self-sacrifice? We may see it distinctly shadowed in the prophetic words of the Fortieth Psalm:—

> Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt offering and sin offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart. (6–8.)

And in perfect harmony with this the Lord said, when in the midst of His earthly career, "I came down from heaven, not to do mine own will, but the will of him that sent me" (JOHN vi. 38). His own will — the will that was present with Him through His introduction into human conditions by means of the incarnation — was to be laid down. All its self-regarding and self-seeking features were to be set aside at the call of the divinity within Him. But the assumed humanity was not thus destroyed. Through the putting off of these infirmities it became a devoted humanity — devoted by bringing the human will to be at one with the divine will. Thus with the Lord the human will was sacrificed, was made sacred. The essential and purified humanity became a divine humanity.

Such was the nature of the Lord's self-sacrifice. It involved the laying down of every element of the human will that was at variance with the divine will which constituted His inmost life. But the essential human will was not thereby destroyed. It was sacrificed and became the divine human will. Thus the Lord plainly says:—

> I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again. (JOHN x. 17, 18.)

Here we have the law of self-sacrifice set distinctly before us. It does not require self-immolation. It does not inculcate the ignoring of our personal existence and our individual needs, and the repression of any of the deep and divinely given longings of our human hearts. Loyalty to that law is not indicated by a morbid willingness to be annihilated or to suffer the pains of everlasting perdition, with the thought that something of help or blessing may thus accrue to others. Indeed the conceptions of the origin, the meaning and the destiny of human life which these suggestions imply, are very widely removed from what it is the mission of the New Church to set before the world. In the light of her teachings, life is disclosed as an immortal possession given us for eternal service. All the powers, faculties, and capabilities that go with life are seen as so many talents intended for never-ending use. And with us, these talents are to be sacredly devoted to the Lord by faithfully and seriously exercising them in lives of

active, unselfish service. This is the true quality of the self-sacrifice which the Lord was exemplifying when He said, "I am among you as he that serveth," and which He enjoins upon us in the words: "If any man will come after me, let him deny himself, and take up his cross daily and follow me."

He who refuses to regard self-interest or self-indulgence as the proper end of his efforts, who cheerfully accepts his cross when the divine commandment runs counter to his own will, and who, looking to the Lord, seeks to fill a useful place in the great network of service for humanity, lives a life of genuine self-sacrifice.

W. H. M.

THE NEGRO PROBLEM.

Our country has to face many problems arising out of the great and increasing number of races living within its borders. There has always been a serious Indian problem, which was not solved by unjust taking of lands or by employing as Indian agents men of debased character who plundered the people placed under their care; but public agitation on his behalf, and his own readiness to learn the arts of civilized life, have resulted in his gradual improvement, until the Indian is now seldom found seeking revenge for his wrongs, and is gaining every year the qualities of a good citizen.

While it has been found necessary to place some restriction on immigration, we are still receiving, and shall continue to receive in the Atlantic ports, vast numbers from Europe and Western Asia, and as a rule they are valuable additions to our population. The arbitrary exclusion of any one people like the Chinese is out of harmony with our general policy and is not likely to be persisted in when commercial considerations demand a more just treatment of the Mongolian. The Japanese have vigorously shown that they resent any discrimination against them, and we are not likely long to exclude some foreigners at the bidding of other foreigners already here and seeking to control the conditions of labor or trade for their own benefit.

In the case of the negro, however, the problem seems not to

approach a solution. Brought here by violence, made to labor as a slave until emancipated abruptly by a war measure, he was never prepared for the citizenship which suddenly fell to him. He naturally felt that freedom meant relief from labor, that political power meant voting away the white man's money, and that social equality was not far distant. He was unintentionally sinned against through the ignorance of those who thought that education was his only lack and the remedy for all his faults, and he was not helped by those who angrily resented the saucy self-esteem of the people who had formerly been docile, respectful, and faithful servants.

As he stands to-day in the United States, the negro is to be pitied. Speaking, of course, of the majority, he is very poor in purse and without thrifty habits; he knows a little from books, but not enough to give him intelligence; any progress on his part arouses the jealousy of ignorant white people; he has lost his political rights and therefore his influence. If he commits a crime, he is dealt with out of court in many cases and suffers death under terrible conditions. Inclined to animal passion and lustful thought he not seldom gives way to crimes against chastity, and then he raises such a whirlwind of indignation that the innocent suffer with the guilty at the hands of mobs.

An implacable race hatred has been developed against him affecting all parts of the country, and especially those districts in which he is in large numbers, equalling or even exceeding the whites, and the most inhuman threats are made against him on the platform and in the press. The recent massacre of innocent negroes in Atlanta, Ga., was a consequence, in some degree, of crimes against chastity, but in equal if not greater degree it was a consequence of inflammatory utterances by the Governor and public men of Georgia and by newspaper editors. This climax of injustice has caused serious thought on all sides, and many are wondering what will be the end of this lawlessness on the part of whites and negroes.

In a candid article in the *New York Evening Post*, Mr. W. H. Fleming, formerly a member of Congress, has stated the negro problem fairly, not refraining from blaming the mob violence of the whites, and has pointed out the responsibility incurred by those who by public utterances inflame riotous passions, and he closes with these wise words: —

The Christian religion has much at stake in the decision of the methods to be pursued in meeting the difficulties of our race problem. Shall we adopt good will or hate? In this age of the world Christianity is no longer an isolated religion. There are many other religions offering their creeds and hopes to humanity. Ours cannot escape comparison with others. There was a parliament of religions at the World's Fair in Chicago some years ago, and there may be other such parliaments in the future. The religion that is going to be considered the best in its final analysis is the one that produces the best results — the best men and women. The Christian religion should seek comparison and demonstrate its superiority by showing the results achieved.

Already we have reached a point where the sun in his course around the world never sets on the church spires of Christian missions. It has been our glorious boast that we would bring all races of men to worship Him who died on Calvary. But if our religion cannot stand the strain of a little race friction here at home, our cause will receive a backset the world over.

Respect for the law until it is lawfully changed is the highest duty of every self-governing people. The presence of our race problem makes that duty more imperative upon us, though hard to perform. We can give the negro justice as a human being and as an American citizen without imperilling our civilization or our supremacy. It is just as necessary for us to encourage good negroes as it is for us to punish bad ones. There are hundreds to be encouraged to every one to be punished.

In this matter let us adhere to the moral law — a rule of action sanctioned by religion, approved by philosophy, and verified by history. Let us demand that the men at the helm of our ship of state shall guide it steadfastly in the course of justice and right, straight on to the haven of our highest destiny, and not permit it to drift before shifting winds like a moral derelict on a shoreless sea.

The teachings of the New Church help us here by showing that racial differences of temperament must be respected as of the divine plan, that every race may fill through regeneration a place in the *Maximus Homo*, and that an intellectual race like the Saxon has no right to despise an affectional race like the African. Of the ideal Africans Swedenborg says, that they are above other Gentiles in capacity for religion (Last Judgment, Continuation, 73), that they are easily led to acknowledge the Lord (Diary, 5517), that they receive the goods and truths of heaven more readily than others (Heaven and Hell, 326), that they have an inward judgment and perceive the truth (True Christian Religion, 837, 838), that they love religion (Diary, 5518½), and that they receive light from heaven itself rather than through Christian missionaries. (Last Judgment, Posthumous, 118.)

These statements are not made of the Africans in America,

who are descended from savages captured near the coast and brought away as slaves, but still they indicate the peculiar capacity of Africans for religion rather than theology, for the emotional rather than the intellectual life. All treatment of them, therefore, which ignores this quality must fail and have disastrous effects. Mere schooling in books is not enough, and by itself it is not safe, but the education of the will to love useful work and do it well, is essential. Here Booker T. Washington is a wise and safe leader. Again the negro will look to the more intellectual race for guidance and help, but this must not be given in mere alms so much as in friendly encouragement and suggestion. That he must be treated lawfully goes without saying, and equally evident is it that those who move against him in mobs must be punished. As to his political rights he needs so many other things so much more that it seems not well to turn his thought to voting and seeking office while still so unintelligent, but his right to life, liberty, and the pursuit of happiness must not be abridged save in just punishment for proved delinquencies. As for his black skin, which so differentiates him from all other races, let it not be considered his fault or his misfortune. It qualifies him for life in torrid climates.

The negro is by nature of sunny disposition, affectionate, and easily satisfied, and the Saxon, with his ambition for power and strenuous love of wealth, may learn a lesson from his smiling colored brother, and may value his presence as a cure for consuming anxieties and the harmful strain of unnecessary struggling.

An illustration of the power for good of the African bonhomie may be added here. In a northern city a white boy gave his teachers great trouble. Prone to mischief he was, when reproved, sullen and vengeful. The headmaster of the public school which he attended was a man of long experience and high reputation, but he and his assistants became so weary of George's constant opposition that they got leave to expel him from the school. The boy's father pleaded for a further trial and it was granted, but without success, for the boy hated the teachers and made their lives as miserable as possible. George's father then went to the widely known headmaster of another school, and told him about the case, and begged him to give his boy a new oppor-

tunity, and at the advice of the school board he consented, yet only for a limited time of probation. But the very first day George came home sullen, saying that he had been sternly warned and that he was not to be treated fairly, and so it came out that at the end of the experiment he was rejected as an enemy to teachers and discipline. The father was now convinced that by his information he had prejudiced this master and so spoiled his son's chances. He therefore sought for a third trial, went before the board, and secured permission to send his son to a third school without explanation. Accordingly George went one morning and returned at noon smiling, and went again and returned smiling, and so went on at his best for a week, when the father could restrain himself no longer, and he put himself in the teacher's way after school, and said, "How is my boy George getting on?" "O, George? Nicely; I couldn't ask for a better boy than George."

Now the principal of this third school of the same grade as the others, with several assistants and some hundreds of scholars, all white, was a woman, and she was a beautiful colored woman, who by her indomitable kindliness and unerring perception and quiet earnestness had risen to this high position, and has for years maintained herself as a principal in whose school no complaint arises and from which no child has been expelled for insubordination. This case shows what the Afro-American may yet do for the Anglo-American in our country.

T. F. W.

BIBLICAL AND DOCTRINAL STUDIES.

MATTHEW XI. 16–24.

In the light of the doctrine by which I have studied this portion of Scripture, there is revealed to me a condition of youth, and the process through which an individual passes from childhood to maturity. The parable of the children sitting in the markets presents a picture of youth in the critical period, the upbraiding of the cities represents vastation, the invocation the opening of the rational, and the invitation the transition from the natural to the spiritual.

"Whereunto shall I liken this generation?" The expression "this generation" gives us the key. What period in the life of a man is represented by the Jews? for "this generation" means the Jews of that time. (Arcana Cœlestia, 4231.)

The church appears before the Lord as one man, and this greatest man must pass through the several ages like an individual man, namely, from infancy to youth, and through this to manhood, and at length to old age, and then when he dies he will rise again. (True Christian Religion, 762.)

This passage has special reference to the different stages through which a particular period of the church passes, but we may apply to generals that which is true in particulars. For as is the general, so are the particulars, for these are images of the generals. (D. Min., 4712.)

The most ancient period of the church represents the infant state of man, the ancient the childhood, the Hebrew or Jewish the youth, the Christian the mature man on to old age, and the New Church the individual after his resurrection from the dead. In the beginning of individual existence or infancy, the soul is susceptible to heavenly influences from which it gradually recedes until it reaches the external state of youth, where the rational is opened and the journey back to internals is begun.

The mature state of manhood and old age through which the individual passes in his development to angelhood, represents the period of the church called the Christian. This church, having finished its course, gathered up its feet in death an old man and full of years, beset with infirmity and childlike imbecility. But the end of the Christian period of the church was not the end of the church which in the sight of the Lord is a great man. As the little man, immediately after his demise, enters into the state known as the resurrection, so this grand man entered the resurrection when the old church came to an end at the last judgment in 1757. The church of the present and the existence of the resurrected man are endless. As the Jews were the most external people of the most external age that the world has ever seen, so the period of youth is the time of extreme naturalism. This outward or downward course is as necessary in the evolution of the man as was the Jewish period in the evolution of the church.

The infant comes into existence among the angels of the highest heaven, but he cannot reach the plane of angelhood until he has passed down through the heavens into the external regions of the world of spirits. Here he finds for the first time the solid foundation of ultimates under his feet. From this point he may rise to the heavens, through which he has come, and find his permanent place with the angels. The period of young manhood is the turning point; it is the valley of decision. "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." (JOEL iii. 14.)

The Son of man and John were of this generation which the Lord likened to children sitting in the market place. Both called to their countrymen, each in his own way; John wailing the funeral lamentations and the Son of Man pealing forth the joyful music of the marriage feast. With what result — criticism! John is under the dominion of a demon, the Son of man is a drunkard and a glutton, a friend of publicans and sinners. A critical generation, for neither the man of solitary habits nor the man who mingled with the people met with approval. Both the mourning and the music were rejected.

When the young man has reached the state where he realizes that he is a distinct individuality, and can think and act in free-

dom, the restraints of his childhood having been cast aside, and meek submission to the will of others no longer existing, then a spirit of keen criticism is manifested, especially toward those who undertake to teach him what he ought to believe and do.

We ought to expect the criticism of the young people, it is their rightful heritage. There is a deficiency in the young person who does not possess this disposition. It is not a vice, but is as essential to the youth as self-love is to the infant. It should not be suppressed, but encouraged and wisely directed until it evolves into that higher quality of introspection which enables him to discover in himself the perverted things of his nature.

Youth is the period of human development in which the mind finds the least enjoyment in spiritual things. He that is of the earth is earthly and speaketh of the earth, but the Lord comes down into the externals which the young man loves, and fills them with his presence. "Bow thy heavens, O Lord, and come down" (Ps. cxliv. 5). He bows the heavens and comes down through the letter of the Word and the externals of worship presented to the young in an attractive form. Though we cannot escape their criticism, we may sometimes win their appreciation by appealing to their love of the beautiful in nature, art, and literature, by leading and directing them in their innocent amusements and recreations so attractive to the natural mind, and through our warm sympathy with all their well-intended efforts in church work, we may hold and help our young people until they become spiritually rational. These young people are passing through the time of our Lord's advent. They cannot love the spiritual because the spiritual mind is not yet opened, therefore the Lord comes down and meets them on the natural plane.

The friend of publicans and sinners associates with the young people and meets with them in their amusements and social gatherings, eating and drinking with them in their festivals, and filling with his presence the pure and innocent recreations which they so enjoy. It is true that they may sometimes shock us by their lack of reverence for that which we hold sacred, and in moments of thoughtlessness reject and crucify divine truth. Still we should cherish toward them the most tender affection and suppress within ourselves any spirit of antagonism, praying, "Father, forgive them, for they know not what they do."

When the day of Pentecost is fully come, the spirit of criticism and rejection of spiritual things will give place to a kindlier feeling, and they shall come to us with the inquiry, "Men and brethren, what shall we do?"

We do not expect to find old heads on young shoulders. The infant, the child, the youth, and the man each occupies a different plane and views things from his own standpoint, and we do not look for spiritual insight in those who have not attained this wisdom. "But wisdom is justified of her children."

At the end of every period of the church there is a judgment day that ushers in a new age. The evening and the morning are the new day. The flood, the overthrow of Sodom, the destruction of Jerusalem, with her sister cities, and the fall of Babylon, in the world of spirits mark the transition periods of the church. So the individual from infancy to angelhood passes through corresponding transitions.

When the Lord began to upbraid the cities wherein most of his mighty works were done, he foretold the judgment which occurred at the transition from the Jewish to the Christian dispensations and revealed the process which takes place when the individual is becoming rational. Chorazin and Bethsaida were condemned because of their non-reception of the Lord. Capernaum, which had such high opinions concerning herself, was for that very reason to go down to Hades.

Tyre and Sidon, cities of the ancient church, represent the states of thought through which we pass during the days of our childhood; and Sodom the self love of the irrational and irresponsible state of those tender years. See "Arcana Cœlestia," 5319. Tyre means the ancient church as to its knowledge of good and truth. See also "Arcana Cœlestia," 5620. Philistia as far as Tyre and Sidon was a country of the ancient church (Arcana Cœlestia, 2385). The consummation of the Noetic church is described by the destruction of Sodom (Coronis, 41). Also in "Arcana Cœlestia," 2220, we read that Sodom represents the evil of self love. In our present application of the term, Sodom means the selfishness of the child, because it was a city of the ancient church. The cities of Chorazin, Bethsaida, and Capernaum belong to the young manhood, and Tyre, Sidon, and Sodom to the childhood periods of the church. The child is not

a responsible being. His knowledge of good and truth is not his own, and his selfishness is not a great evil. But the young man leaves the cities of the seaside and takes possession of the fertile plains of Gallilee. Mere memory knowledge of good and truth gives place to independent thought. The tendency is that in the transition from subordination to freedom he may swing too far and refuse submission to the Lord. The love of freedom and the resentment toward authority is characteristic of all young people. This tendency is not a vice if it does not lead them to reject the Lord.

The petty selfishness of Sodom gives place to the arrogance and self esteem of the city that thought she was exalted to heaven. It is this quality in human hearts that requires to be vastated before the life of regeneration can begin. "And thou, Capernaum, shalt thou be exalted to heaven? Thou shalt go down unto Hades."

Capernaum going down to Hades is the vastation that takes place in the young man before the life of regeneration begins in him. See "Arcana Cœlestia," 18. For before man can know what is true, and be affected by what is good, there must be a removal of such things as hinder and resist their admission. Capernaum or the evil of self-love that exalts itself to heaven must be cast down before the man can enter into the kingdom. "He that humbleth himself shall be exalted."

The transition from childhood to youth is the day of judgment for Tyre, Sidon, and Sodom, while the transition from youth to mature manhood is the day of judgment for Chorazin, Bethsaida, and Capernaum. The judgment of the former state is less severe than that of the latter. During the transition from childhood to young manhood occur physical and mental changes which make it a time of great mystery, perplexity, and danger; but the opening of the rational, or the transition from young manhood to maturity is attended by such vastations, temptations, and spiritual changes, that it is a far more serious experience to endure than the change to puberty.

In "Arcana Cœlestia," 1944, we read that "it is to be observed in general concerning the rational man that the rational principle is said to receive life when man begins to think that it is evil and falsity appertaining to him which contradicts and is averse to good and truth."

What a revelation this is to the young man who has hitherto taken such pride in criticising and contradicting that which has been presented to him by his teachers in religion. But this state is reached after a time of conflict, in which he loses his high opinion of himself and is brought to acknowledge that his wisdom has a limit and that there are things which he must learn before he can become a man in the true meaning of the word.

When a man turns from the self assertiveness of his youthful mental vigor and discovers that it is the evil dispositions and false ideas in him which contradict and are averse to spiritual things, then he enters into the experience represented by the day of judgment which came upon Chorazin, Bethsaida, and Capernaum.

Every man is born natural and lives natural until he becomes rational, and when he becomes rational he can be led by the Lord and become spiritual (Apocalypse Explained, 730). Spiritual things are above the comprehension of the natural mind, and we are not to feel discouraged if they have no attraction for the young people. Let us make the natural things in which they are interested as pure and helpful as possible, for when they become rational they can be led by the Lord and become spiritual.

The opening of the rational in the life of the individual is represented by the beginning of the Christian dispensation and it is a time of sore temptation, persecution, and martyrdom. Yea, verily, it was more tolerable for him in the day of the judgment upon his Tyre, Sidon, and Sodom than upon his Chorazin, Bethsaida, and Capernaum.

We are learning the necessity of guiding with patient hand the child as he passes through the period of transition to puberty. How we sympathize with the boy whose nature is undergoing the mysterious changes which affect it so powerfully. How tenderly we strive to lead him into a state of mind where he can understand what is taking place in himself, and teach him how to control the awakening powers of the natural man, and shall we not more lovingly lead him who is beset with those mysteries of life revealed to the mind at the time real manhood is beginning to unfold?

It is written in the letter of the Word that the Lord began to upbraid or condemn the cities in which most of His mighty works

were done. The meaning is that at the time a man is passing through this state, it appears to him that the Lord is upbraiding him. Condemnation is attributed to the Lord when yet it is the man who condemns himself; for it appears to the man as if the Lord condemned him (Arcana Cœlestia, 1838). If the Lord does not condemn the young man, neither should we. If he does not upbraid the young people because of their inability to discern spiritual things, neither should we upbraid them. If they are passing through the judgment which must always attend the end of one period and the opening of another, let us in our heart of hearts pity them and lend to them the sympathy which will enable them to endure unto the end. The natural man cannot understand, his wisdom falls short, and he is enveloped in the darkness of the dreadful day of judgment, weary with labor and burdened with his heavy load. To him then comes the voice of the Lord, saying: —

Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light.

THOMAS STARK HARRIS.

THE SHEPHERD PSALM, XXIII.

THE Shepherd Psalm of David is proverbial for its great beauty of thought and of expression. The Psalm entire, its words and phrases, is music which rings like silver bells. Then the gospel of the Psalm is glorious — glorious in the beginning: "The Lord is my Shepherd, I shall not want;" glorious in the proceeding, "He maketh me to lie down in green pastures, He leadeth me beside the still waters; He restoreth my soul, He leadeth me in the paths of righteousness for His Name's sake;" glorious in the ending, "Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil, my cup runneth over; Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever!"

The affirmative character of the Psalm is one of its most striking features, every sentence is an affirmation. This reminds us that there are two principles by which man is led — the affirma-

tive, and its opposite, the negative. The former leads to intelligence and wisdom, the latter to folly and insanity.

The affirmations of this remarkable Psalm may be thought of as appropriate to the spiritual state of one who reads the Word of the Lord affirmatively; that is to say, one who believes the things of doctrine from the Word because the Lord has said it. A man may, indeed, be in doubt before he affirms, wishing all the while to affirm whatsoever things are true.

But the thinking and believing that the things of doctrine from the Word of the Lord are true, does not mean that one should blindly assent to a thing as true, when there is no rational understanding that it is so. This would be hurtful rather than otherwise. To be in the mere affirmative of doctrine and go no further counts for nothing. To be in the affirmative toward truth, means to be in the good of life from acknowledgment of the Divine, and thus to be in readiness to welcome all that is good and true when found.

The proper attitude of one toward the things of faith should be this. If there is no understanding of the things set forth, as worthy of belief, they may be "rejected to the sides," as Swedenborg states it; not thrown aside, but laid aside for the time and for further consideration. It would be fitting to say, in such a case: "I do not understand this. I will await further light."

Any one, every one, not in the evils of life, has regard for the truth; and in the proportion that one cares for things good and true, he is in intelligence, and in the way to wisdom, and he cannot be otherwise than in the affirmative, or, at least, in the sure way of becoming so; for he desires to be in that state.

In childhood the Lord keeps every one in an affirmative belief, that what is said by parents and teachers is true; even when the things said are not, in themselves, true, trusting to adult age to correct the errors. So important to childhood is the cultivation of the affirmative.

The affirmations of this incomparable Psalm are all intelligent and wholesome. They affirm what is true. They are divine words, declaring what is abundantly taught elsewhere, in both the Old and the New Testament Scriptures.

The first affirmation is, and it is in all that follows, that the Lord is shepherd of the flock. That the Lord of the Gospels is

here meant, we are given to understand. The Lord Himself so declares in John. He said to His disciples: "I am the Good Shepherd" (x. 11), and He repeated this more than once. And the letter to the Hebrews speaks of "Our Lord Jesus, that great Shepherd of the sheep" (xiii. 20). In the Eightieth Psalm, the Lord God of Hosts is called the Shepherd of Israel: "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock." The prophet Isaiah, speaking of the same, says: "The Lord Jehovah shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom," meaning they shall have the most tender and watchful care.

The sum of all the affirmations of this Psalm is to the effect, that the Lord of "Gospel story," the Lord we know, is Jehovah, as He — the one God — is known to man. This Lord Jehovah is the Shepherd of all people. We can know no other. When the Lord, in His ministry on earth, said, "I am the Good Shepherd," He identified Himself as the Lord God of Hosts, who in the Psalm quoted is called "Shepherd of Israel." And when He said, "The Good Shepherd giveth His life for the sheep," the meaning is, that He, the Father in heaven, the Infinite and Eternal, in the person of the Lord Jesus Christ, became man in the world through laws of order, and from the Divinity that was inmost in Him, He made the human that He received in the world His own human, made it Divine. The life that He gave for the sheep, the life in which He suffered, was that frail human. It was this human that He laid down, that He might take up the glorified human. And this new life, which in the Lord is a quickening spirit, He gives to the children of men, that as He lives they may live also.

It is then the Lord Jesus Christ that is the "Good Shepherd," the Divine and Infinite One, ever leading all and providing for all. And this leading and providing is peculiar in this, that it always has regard to what is eternal. It is familiar teaching in the New Church that Providence continually regards what is eternal and continually leads to salvation, and this through various states, sometimes through states of gladness, sometimes through states of sorrow, the reach of which man cannot possibly know; only this he may know, first from instruction and later from experience that all is conducive to life eternal as far as possible.

It is the office of the shepherd of the flock to feed his following. To feed in spiritual teaching means to give instruction; and to lead means to show the way of life. In Isaiah, referring to the Lord's advent in the flesh, it is written: "In that day thy cattle shall feed in a broad pasture" (xxx. 23). The teaching is, that those who are in the love of the good and true shall receive instruction and enlightenment in great abundance. They "shall feed in a broad pasture," the cattle and all things natural signifying things spiritual.

There is, indeed, no proportion, no ratio, between the Infinite and the finite; between God and man. But there is relation, and there may be conjunction. The Lord conjoins Himself to what is from Himself in man, to the goods and the truths that are there. It is thus the Good Shepherd is able to feed and lead man. He maketh men to lie down in green pastures: He leadeth men beside the still waters, and in paths of righteousness for the love of His flock.

The purpose of the Divine leading and providing is to preserve and nurture things good and true in the forms created, and to make them one therein. Outside of this union all is unstable in man, and evils and falsities enter. But over truth and good made one in man, evils have no power. They are as nothing to him who suffers himself to be led by the Good Shepherd in paths of righteousness. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me."

Swedenborg tells us: "The hells before the Lord are not only as nothing, but they are really nothing as to power" (Divine Providence, 19). And in another place he says: "A good man could go through hell without harm." On the other hand, "The mere presence of the Lord causes those who are in the evils of life to feel hell in themselves." (Arcana Cœlestia, 8265.)

The evil-minded man can really only do evil to evil-minded persons. Evil not in a man is to him, in fact, as if it did not exist. An upright man would live just the same, if there were no criminal laws and no prison walls. The law of life, which is the law of the Lord, is enough for him. "Thy rod and thy staff, they comfort me." The rod and staff signify truth, natural and spiritual. Shepherds use rods to control their sheep, kings have

rods as sceptres, Moses used a rod, and so did the prophets, all being types of support from goods and truths in the life.

The Lord, as Shepherd, provides for every one the best things possible, always looking to what is eternal. It is said in Luke's Gospel: "He is kind to the unthankful and to the evil." (vi. 35.)

The Lord could, through angels, lead a man to good ends by omnipotent power; for evil spirits may be driven away in an instant by a single angel; but in that case, man would be in torture insupportable, and would be miserably deprived of his life. (Arcana Cœlestia, 5854.)

It is wisely and divinely provided that a man shall be led in freedom to what is good and true; for the reason that what is not received in freedom does not remain with man. And the more responsively one is led, the larger the provision; necessarily "to him that hath shall be given."

And the table prepared is a table of "fat things," as the prophet describes. Nothing is too good for those who will receive. The limit of capacity is the limit of the provision. Indeed, it would seem as if there was not room enough, for we are told in the climax of this Divine song, that the "cup runneth over."

The Divine providing involves, if one will receive it, a full, an overflowing life! "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

It would seem that all the degrees of life in all the happy heavens found expression in this beautifully worded song, a veritable song of degrees that one might well make use of, in his or her ascent from natural to spiritual living, on the way from being created an animal to being made an angel.

O. L. Barler.

ANOTHER WORD ABOUT *CONJUGIALIS*.

It is not strange that the proposed innovation with respect to the term used to designate the essential of so holy a relation as that of marriage, should at first shock the tender sensibilities of many to whom the very word "conjugial" is endeared by long association with its sacred subject. And although we have received a far greater number of intelligent approvals and commen-

dations than of objections to the proposed change, yet we feel that while on the one hand, such an innovation should not be attempted except for grave reasons, on the other hand the doubts and scruples, even the prejudices of such objectors should have respectful, sympathetic, and careful consideration.

Our moderate statement (p. 455 of our last volume) that, "'Conjugial love' is not a more exact or truer translation than 'marriage love,'" has been understood to imply that we admit it to be "just as exact and true a translation." We did not mean this; and do not think so. If it were indeed so there would be far less substantial reason for a change. In very important respects the word "conjugial" fails to express the exact and full meaning of *conjugialis*, as we have partly shown, and as will appear farther on.

Some of the grave reasons for the proposed change have been given in previous numbers of THE REVIEW. We purpose now, with some further reasons, to consider the objections that have been made against it—some publicly, others privately.

It has been objected that the inquiry into Swedenborg's use of the terms *conjugialis* and *conjugalis* is a merely external matter, and has "little if any real bearing on the question at issue." This is certainly a too hasty conclusion. Though in itself a question of words, it has yet a direct and very vital bearing upon the matter at issue. For on the exact understanding of Swedenborg's use of terms depends our right understanding of revelation, and our security against wandering after what may be merely the *ignes fatui* of our own opinions.

One intelligent friend, while not questioning the evidence that Swedenborg himself did not make the distinction he has been supposed to have made by the two terms *conjugialis* and *conjugalis*, yet says:—

> It has appeared to me to have been of the Divine Providence that we have come to have the new term "conjugial," since it is always well to make distinctions in terms when there are distinctions of ideas and things.

It was of course of the Divine Providence; but whether of directive or permissive Providence must be judged by its intrinsic consistency with revealed truth and order. We think it is a mistake to speak, as this querist does, as if Swedenborg meant to

distinguish another love, to be called by another name. The merely natural marriage love, which Swedenborg contrasts with the spiritual and true, is not such another love that we should seek to distinguish it by a different name. If it were so, and if Swedenborg had meant to have it so understood, would he not himself have so distinguished it? as Mr. Clowes mistakenly supposed that he did, by the use of two distinctive terms — one of which we now know that he did not use. Swedenborg had the words to do it with in Latin, as distinctly as we now have in English, and without any invention of a term. The fact that he did not so use the terms at his disposal, appears to be very significant of no intention to do it. In truth, natural marriage love is not such another love as calls for another name, but is the same love in its lowest degree, severed from its higher degrees, as in animals, and thus depraved. It is orderly in them, but in man is not orderly but becomes worse than bestial, because he was not providentially designed to be a mere animal. In all his treatment of the subject Swedenborg evidently intended to preserve in the reader's mind the organic relationship between true marriage love and the dissevered and thus depraved natural. Hence his speaking in "Marriage Love," 69, of delights which are "in no other marriage love but the genuine" (*in alio amore conjugiali quam genuino non sunt*); and his constant use of the expression "amor *vere* conjugialis" (*truly* marriage love, or *true* marriage love), implying that there is *amor conjugialis*, which is not true or genuine, as he also plainly teaches elsewhere — even that is polygamous, as in n. 369, 370. It appears to us that we, in a measure, distort and pervert the Writings on this important subject — hitherto unconsciously — by taking pains to make a kind of distinction which Swedenborg himself so manifestly avoids.

It has been objected, again, that the word "conjugial" as a translation of *conjugialis* designates a more interior love than is signified by the terms "marriage love." But a moment's reflection shows that there is no ground for this assumption. The subject of one of the chapters in the work *De Amore Conjugiali* is "On the Origin of *Amor Conjugialis* from the *Marriage* (*Conjugium*) of Good and Truth." And in very numerous places — as in "Arcana Cœlestia," 2728, we are taught that "*Amor Conju-*

gialis takes its origin from the divine *marriage* (conjugium) of good and truth in the Lord." Now, whether for *amor conjugialis* we say "conjugial love" or "marriage love" its origin is the divine *marriage* of good and truth. Can the use of the term "conjugial" make the love more interior than this divine *marriage* which is its origin? Can the stream be more interior than the fountain from whence it flows, by whatever name it is called? And can a love which flows from the divine marriage as its source, be so exactly and so fitly described by any other terms as by "marriage love"? For the words themselves, like their subjects, are related. In the Latin, *conjugialis* expresses, that is, manifests the relationship, because it is so closely and obviously cognate with *conjugium*. But in English "conjugial" does not express it, but only involves it; because it is not cognate with the word "marriage." The ideas are close akin, but the words are entirely alien to each other. And no one can doubt that kinship and fitness of words corresponding to that of the ideas helps to clearness of thought, and is an assistance to the understanding; and helps also to the prevention of misapprehension, such as has arisen in this very case.

Another objection is to the etymology of the word "marriage." Its historic elements do not ideally point to its exalted use. The word, it is true, does not best show its fitness by dissection. Words are of human construction. If one wants to see the imperfections of any work of man, let him take a microscope, which will reveal them in any, the most exquisite work of art or mechanism, and will show little else. If he wishes to see its symmetry, its beauty, and perfect adaptation and fitness for its use, he employs an instrument of wider scope, like the eye, which takes a comprehensive view. Etymology has its use; but is also subject to misapplication. Human language is but very narrowly seen under the microscope; and many of our best and most hallowed terms would be prejudiced, or discarded, if such etymological scrutiny were to control our judgment of them. In this view the word "Lord" smacks of tyranny; and the name "God," of idolatry; and "heaven," of sense rather than of the spirit. If this etymological objection to the word "marriage" is valid, it obviously lies equally against it as applied to the divine marriage.

There is an important but subtle distinction of meaning between the abstract noun *conjugiale* and *conjugialis*, or *conjugium*. *Conjugium* (marriage) is and *conjugialis* describes the sacred *union* between good and truth; *conjugiale* (marriage desire) is the mutual *nisus* (effort) that effects the union. In "True Christian Religion," 398, it is said: "Good loves truth, and truth loves good, and each *desires* to be conjoined to the other;" in "Marriage Love," 37, we are told: "Love, in itself regarded, is nothing but *desire* and thence *nisus* (effort) after conjunction." This mutual "desire"—or, strictly, its effort (*nisus*) for conjunction, is *conjugiale*. In Latin the distinctive meanings thus closely related are very obviously expressed by *conjugium* and *conjugiale*. But in English, if for *conjugium* we say "marriage," as we do and must, and for *conjugiale* say "conjugial," then the very close relationship of the ideas is not obviously expressed; because "marriage" and "conjugial," as words, are not cognate, but quite alien to each other, and the mistaken idea is suggested, and is even held, that "conjugial" implies something related to but different and more exalted than marriage. Take for example, the sentence (from Apocalypse Explained, 983): "This conjunction [of good and truth] is the spiritual marriage from which marriage love descends." If here we say, "from which *conjugial* love descends," the meaning involved is the same, but the idea of the close kinship of the love is obscured for want of relationship of the terms "conjugial" and "marriage," as we think, to the reader's disadvantage, and sometimes misapprehension.

In "Marriage Love," 92 and 222, we are taught that there is "a universal *sphaera conjugialis* which proceeds from the Lord and pervades the universe," even down to the lowest subjects of the animal kingdom. It is held by some that this must be translated—as it has been—"universal *conjugial* sphere," and that this phrase has a meaning which "marriage sphere" would fail to express. But, looking more carefully, we find that in the very next sentence, in n. 92, it is called "a sphere of marriage," and the reason is given why "such a sphere of this marriage of good and truth proceeds from the Lord;" and in n. 222 we are told that, "These two [love and wisdom] continually proceed from the Lord *in marriage*" (*in conjugio*).

With respect to the objection some have made to the use of

"marriage" in English as an adjective, it need not only be said that, though the occasion for such use of the term has not been very frequent, it has been in current use as an adjective by the great standard writers of English — Shakespeare, Milton, and Addison among them — for more than four hundred years, in a great variety of connections. (See the new Oxford Historical Dictionary.)

S. M. W.

FIDES OR *FINES* IN "ARCANA," 10105.

NEAR the beginning of this rather long paragraph, the following lines occur: —

Illi in illustratione sunt, cum legunt Verbum, qui in affectione Veri sun, propter verum, et propter bonum vitae, et non illi qui propter gloriam suit famam, aut lucrum, ut fides.

This is the reading in the original edition and in the Tafel reprint. So read, the sentence is incomplete. After *fides* a verb must be supplied in order that the purpose for which some read the Word not in enlightenment may be stated. Such necessary words can be understood so that the translation might be, "in order that faith may be had in them," or something like that, but Swedenborg never leaves a sentence incomplete. Evidently this difficulty has been felt, for translators have thrown out *ut fides*. Thus the old edition has only: —

They are in enlightenment, when they read the Word, who are in the affection of truth for the sake of truth, and for the sake of good of life, and not they who are in the affection of truth for the sake of self-glory, reputation, or gain.

In considering this difficulty, we observed that the Rev. J. F. Potts in his Concordance has this translation: —

Those are in enlightenment when they read the Word who are in the affection of truth for the sake of truth, and for the sake of the good of life; and not those who are in the affection of truth for the sake of self-glory, reputation, or gain, as ends.

This translation shows that *fides* has been changed to *fines*. The meaning then becomes clear. Whether Mr. Potts was the first to make this change or not, it shows ingenuity, and it has much to support it in passages of like import. We note "Arcana Cœlestia," 10551, which Swedenborg cited in his own index of

the work, and again when making citations under "Heavenly Doctrine," 256. In 10551 he says: —

They who have not for an end a life according to Divine truths from the Word, but who have for an end honor, gain and reputation, can never be in any enlightenment, for this end is of the world and the body and is not spiritual and celestial.

Here we have *pro fine* twice and again *finis*. In treating of enlightenment in "Sacred Scripture," 61, "Apocalypse Revealed," 255, and "True Christian Religion," 233, he uses these words: —

When they [the self-seeking readers of the Word] were examined as to what they knew of the Word, it was discovered that they knew nothing of genuine truth from it, but only such truth as is said to be falsified, which in itself is falsity; and they were told that this was the case with them because they themselves and the world were their ends or, what is the same, their loves, and not the Lord and heaven; and when the ends are themselves and the world when they read the Word, then their mind is fixed on themselves and the world.

"True Christian Religion," 233, slightly varies this statement: —

They were told that this was the case with them because they themselves and the world were their ends when they read the Word, and not the truth of faith and the good of life; and when they themselves and the world are the ends, then in reading the Word the mind is fixed on themselves and the world.

One other passage may be cited, "Arcana Cœlestia," 3769: —

So far as a man is in the loves of self and the world, and in their cravings, the Word is closed to him; for those loves have for their end self, which end makes natural light to glow, but puts out heavenly light. When this is the case they can indeed read the Word, but from the end of gaining honors and wealth, or from the end of good appearance, or from love and habit hence derived, or from piety, yet not from the end of correcting the life. . . . The Word is of such quality that it is opened even to heaven and through heaven to the Lord, and only closed in relation to man so far as he is in the evils of the love of self and the world as to his ends of life and in consequent principles of falsity.

All these passages constantly connect enlightenment with the end or purpose of life, and, therefore, we feel no doubt that in "Arcana Cœlestia," 10105, Swedenborg wrote *fines* and not *fides*.

T. F. W.

THE "AMBIGUOUS TERM" in ARCANA, 519.

IN "Arcana," 519, it is said of Enoch who "walked with God," GEN. v. 22 and 24:—

> What to walk signifies in the Word, may be somewhat clear from the passages which follow—as in Micah; "He hath showed thee, O man, what is good, and what doth Jehovah require of thee but to do justly and to love mercy and to humble one's self walking with God?" (vi. 8.) Here to walk with God signifies also to live according to what is shown. But here "with God" is said (*cum Deo*), while as to Enoch another word is used which signifies also "from with" God (*a cum Deo*), so that the term is ambiguous.

So all the translations have it without comment, and readers are led to understand that the Hebrew has in MICAH vi. 8, a preposition which means "with," *cum*, but in GEN. v. 22, 24, a preposition which means "from with" (*a cum*), and that this causes ambiguity. But the use of two words of different meaning does not cause ambiguity, each being translated properly and distinctly. Moreover the Hebrew does not have in GEN. v. 22, 24, *meeth*, which in Latin would give *a cum*, but it has simply *eth*, the equivalent of which is *cum*. The Hebrew in MICAH vi. 8, has *im*, and this "also" is rendered by *cum*, as both are translated into English by "with." This is evidently the ambiguity to which Swedenborg referred, namely, that two Hebrew words, *im* and *eth*, should be translated into Latin by the same word *cum*, an ambiguity which he and all the others could only note with regret.

That he did not mean to translate *eth* by the double preposition *a cum*, which appears now in "Arcana Cœlestia," 519, and which gives us "from which," is made plain by his invariable translation of the passage, GEN. v. 22, 24, by *cum* alone, meaning "with." So is it in "Arcana Cœlestia," 518–520, 2896, and "Apocalypse Explained," 670 and 728. See also *Adversaria* I., 96 and 100. In other words, he did not translate *eth* by *a cum* in "Arcana Cœlestia," 519, or anywhere. Obviously it would have been a mistranslation.

Besides, he knew the combined preposition *meeth*, exactly equivalent to *a cum*, and he so translated it when it was found, as in GEN. xix. 24, where we have *ignem a cum Jehovah e coelo*, "fire from Jehovah out of heaven," being the common rendering;

but it should read "from with Jehovah," as Swedenborg has it in "Arcana Cœlestia," 2443, 2447, and 6000. The combination is not uncommon, and is generally rendered very closely by Swedenborg. He never renders the simple *eth* by *a cum*.

What then is to be said as to "Arcana Cœlestia," 519? There is certainly a printer's error. Swedenborg certainly said that the phrase *cum Deo* in GEN v. and MICAH vi. failed to distinguish the Hebrew prepositions *im* and *eth*, and thus was ambiguous. No other ambiguity exists. The *a* is not only superfluous before *cum* in "Arcana Cœlestia," 519, but it would be a mistranslation. Perhaps Swedenborg wrote *ambulare cum Deo* and crossed out the first word in such a way that the printer understood that the first letter was to be preserved. Whatever the explanation may be, that letter should not be translated into English, for that leaves the language in absurdity, and it is surprising that recent translators have not seen this.

T. F. W.

DAGON.

AN inquiry has been raised as to a line in "True Christian Religion," 759, which reads:—

The idol of Dagon in the temple of Ebenezer at Ashdod.

The Latin is *idolum Dagonis in fano Eben Eser Asdodi*. It will be observed that the word "temple" (*templum*) is not used here. Swedenborg does not use that word of an idolatrous shrine. He speaks of *fana idolorum* (True Christian Religion, 84), and of *fana pro idolis* (58). A place of worship of the Moravians is called a fane (Last Judgment in Diary vii., 285); and he speaks of fanes in "Apocalypse Revealed," 926, and "Marriage Love," 78.

But the point as to this statement of "True Christian Religion," 759, is the introduction of the name Eben Eser. This was the name of the stone set up by Samuel as a memorial of the victory over the Philistines described 1 SAM. vii. The twelfth verse of that chapter names "the stone of help," which in Hebrew was known as Ebenezer. The stone is named twice before by anticipation, once in 1 SAM. iv. 1, where we read that the Israelites encamped beside Ebenezer before they lost the ark, and again in 1 SAM. v. 1, where we are told that the Philistines brought the captured ark from Ebenezer to Ashdod. There is no other mention of this stone. Clearly it did not stand at Ash-

dod, but "between Mizpeh and Shen," or some thirty or forty miles nearer Jerusalem. Ebenezer was not the name of a fane at Ashdod or elsewhere, yet the translation above quoted says that the idol of Dagon was in the temple of Ebenezer at Ashdod.

In other passages statements wholly in accord with the Scriptures are made: —

"Apocalypse Explained," 700, Dagon, god of the Ashdodites.

"Apocalypse Explained," 817, Dagon, placed in Ashdod.

"True Christian Religion," 630, Dagon, the god of the Philistines, into whose fane the ark of God was brought.

"True Christian Religion," 203, the fane of Dagon in Ashdod. So "Divine Providence," 326, "Sacred Scriptures," 23.

Turning from these passages to "True Christian Religion," 759, we observe at once that its natural flow would be easier without the word "Ebenezer" at all, thus: —

Idolum Dagonis in fano Asdodi.
The idol of Dagon in the fane at Ashdod.

It is impossible to tell how the name Ebenezer crept in here Certainly Swedenborg could not have misunderstood. Dagon was the false god and his shrine was at Ashdod. The name Ebenezer had no connection with him in any one's mind. Swedenborg wrote the "True Christian Religion" at home and went with it to Amsterdam in June, 1770, and there copied it out for the press and carried it through the press during the year following his arrival there. But we have neither manuscript of the work to examine, and thus there is nothing further to be said unless it be allowable to suggest that a passage so near the end of the book was not fully revised in passing through the press. If one will examine the notes to the Tafel Latin edition he will see how many typographical errors were corrected by that painstaking editor. He may also like to note how fully Swedenborg had studied all the Biblical references to Ashdod, as may be seen in the "Index Biblicus." He there says of the point in question: —

The Philistines brought the captured ark to Ashdod, where much is said of the ark in the temple of Dagon. (1 SAM. v. 1 to end.)

There are twelve passages cited under Ashdod and not one varies in the least from the Biblical statements. Ebenezer is not in the "Index."

T. F. W.

CURRENT LITERATURE.

The Personality of Jesus.*

This is an excellent study of the Lord's earthly life, as it is found in the literal meaning of the Gospels. It has received warm commendations, being spoken of as "the most thoughtful, the most noticeable, the freshest book on its great theme since *Ecce Homo*."

It will be remembered that the latter work, by Prof. John Robert Seeley, of Cambridge, Eng., was published anonymously in 1865, and called out replies from Gladstone, Newman, Dean Stanley, and others great in the orthdox faith. It was a consideration of the life of the Christ as a human being. Among the replies was a book entitled *Ecce Deus*, asserting the divine side of the Lord's life. This was the occasion seized by Professor Parsons, of the Harvard Law School, to set forth the New-Church doctrine of the Lord, and he named his book *Deus-Homo*, in 1867.

Mr. Barrows is a graduate of Harvard College in 1876, and of Harvard Law School in 1878, and has been Assistant Attorney-General of Massachusetts. But it was as President of the Training School of Workers for the Young Men's Christian Association that he was brought especially into touch with the subject of his book. He, like Professor Parsons, brings the judicial training that is accustomed to penetrate intricate problems by means of evidence secured. And in this is the chief value of his work. By a simple, calm analysis of the Gospels he draws interesting and suggestive conclusions concerning the life and character of the Lord as a man among men. And while he manifestly believes in His divinity, and asserts it in orthodox fashion, he

* *The Personality of Jesus.* By Charles H. Barrows, formerly President of the International Young Men's Christian Association Training School. Boston and New York: Houghton, Mifflin, & Co. 1906. 12mo. cloth. 260 pp. $1.25 net. Postage 10 cents.

seems to have discovered little direct evidence of it; and with the problems of theology he confesses himself incompetent to deal, not without a touch of agnosticism as to the ability of any one else. In this respect his book bears no comparison whatever with that of Professor Parsons, who is enabled in New-Church light to unfold so clearly the mysteries of the Christian faith concerning the birth, and the divine, as well as human nature of our Lord; how the human became divine, and how the Lord Jesus, the Son of God, became one with the Father; and how the Trinity is to be rationally understood. Not having this light on spiritual subjects Mr. Barrows stands in darkness outside the threshold continually. Hence his book is a constant disappointment to a New-Churchman, and how it can satisfy himself, or any one else, in this respect, is a marvel — one would think that even a man born blind would pray to the Lord that his eyes might be opened. But such is the agnosticism of much of the Christianity, as well as of the science of our day, holding that spiritual and divine things cannot be known and understood, and that it would be of no use to us if they could. For instance, speaking of the way in which the personality of the Lord Jesus affects human character and destiny, Mr. Barrows writes: —

> And this, in a mystery, is what is true of the disciple filled with the Holy Ghost. Christ, who is the image of the invisible God, is set before him as his divine pattern, and Christ by the Spirit dwells within him as a divine life, and Christ is able to image forth Christ from the interior life to the outward example. (Quoted from A. J. Gordan's, The Ministry of the Spirit, p. 224.)

From this quotation we are led to expect some helpful spiritual insight into the Trinity, "the fulness of the Godhead bodily" in the Lord Jesus, but no, we are disappointed as we read on: —

> The relation of the divine personalities to ourselves is of infinite consequence; their relation to each other is not for us to know, nor could we comprehend it if we knew. Yet the latter has been the theme of endless discussion. Beginning with the baptismal formula, the theologian builds the doctrine of the Trinity, saying much and explaining little. For the simple Christian it is enough to feel that he is standing in a vital relation to the Father, the Son, and the Holy Ghost, and this is a consistency of religious feeling and moral purpose. With the so-called hypostatic union he does not trouble himself, but when he looks at the divine personalities he finds himself looking in one direction. He recognizes, worships, and loves. Theology, too, while it may not defy mathematics or ignore philosophy, is safe in claim-

ing that a divine unity, working in a Trinity of differing powers, is not only no embarrassment, but rather a help to the religious and moral life. (pp. 224, 225.)

As we read this we wonder if the writer, in looking in one direction at his Trinity, sees a picture of three men, just alike, except that the one in the middle may appear larger and older than his companions, as in some of the paintings of the Dark Ages, or whether he sees a picture of one man only, and He the Lord Jesus, "in Whom dwelleth the fulness of the God-head bodily," the "Trinity of differing Powers" centered in Him. That the latter is the case, although obscurely, we are led to hope from the following: —

By way of summary, then, we may say that man, prompted by the instincts and deep longings of his nature, craves knowledge of God in his power, wisdom, love, and holiness, as a necessary condition of his own progress in happiness and perfection. But in this upward struggle he is conscious of difficulties. There is the despair of infinite distance; the uncertainties of a revelation quite too much conditioned on his own imperfection and his imperfect knowledge. Deism has brought him but part way and left him dimly conscious of a God, probably impersonal, or, if personal, far away. Then comes a fuller revelation. This breaks upon him from the person of Jesus Christ, a man transfigured by the God that is shining through him. In him he sees expressed all the holiness and love that are of the nature of God, and as much of the divine power and wisdom as can be expressed by a Son of Man. In this way Jesus, at once the Son of God and the Son of Man, becomes a medium or middle term between God and man; a bridge between finite and infinite; a ladder upon which to climb from earth to heaven; a glass by which to fashion his character and the proper mould of his spiritual form. He sees in the incarnation God reaching forth in love to man, and finds in the sacrificial death the unique and powerful impulse to penitent and saving love. In this great personality he somehow finds himself renewed, recreated, saved. He does not reason, he only experiences. (pp. 207, 208.)

Swedenborg wrote in much the same way a dozen years before his illumination, in his work entitled, "The Infinite and the Final Cause of Creation." By logical reasoning he had deduced the necessity of a *nexus* or bridge between the Infinite and finite, he then continued: —

Let us now see whether God Himself, or the Infinite, has not been pleased to reveal to us this very thing; for He tells us that He had from eternity an only-begotten Son, and that this only-begotten Son is the Infinite, and is God, and that the connection between the finite and the Infinite is effected by the

only-begotten and Infinite God; and that the Father and the Son are one God; both infinite; both the Creator of the finite universe; that both concurred in the work of creation, yet that the two are so distinct, that the one is the Father, the other the Son; the one the first Person, the other the second; wherefore in respect to the names of Father and Son, and in respect to the word Person, they are indeed two, but in infinity and divinity they are one and the same. In this way we have here something like what reason has dictated, to wit, the existence of a *nexus* between the finite and the Infinite . . . and this is through the Son, and through nothing else. (The Infinite and the Final Cause, p. 100.)

But by his illumination and deeper knowledge of divine revelation, Swedenborg was enabled to see that this *nexus* is not the eternal Son, but the human which the Lord assumed by the virgin-birth, and glorified and made divine by His victories over the hells. With this understanding of the Lord's human as made divine and absolutely one with the Father, he writes: —

The Divine Itself, which is called the Father, without the Divine Human, which is called the Son, could not effect this [man's salvation] inasmuch as the Divine Itself without the Divine Human cannot reach to man, nor even to an angel, when the human race have altogether removed themselves from the Divine, as was the case in the end of the ages, when there was no longer any faith or any charity; wherefore the Lord then came into the world and restored all things, and this by virtue of His Human, and thus saved and redeemed man. (Heavenly Arcana, 10152.)

No conjunction is possible with the Lord's supreme Divine, but with His Divine Human, and through the Divine Human with His supreme Divine. (*Ibid.*, 4211.)

There is a similar approach to the New-Church doctrine of the resurrection in Mr. Barrow's book, but it also ends in obscurity upon the threshold, and the old doctrine of the resurrection of the earthly body is not definitely abandoned. Speaking of the risen Lord, he writes: —

It is one thing to believe in the historic Jesus who bodied forth in himself the beauty of holiness, and another to acknowledge a present loyalty to the Jesus who said: "Lo, I am with you always, even unto the end of the world." It is in the latter that the Christian finds his own strongest hope for the future, expressing it crudely in the old phrase, "resurrection of the body," and meaning that there is for him an immortality *in propria persona* and not merely as a part of all-pervading unconscious life. With a warning not to confound the idea of "body" with any preconceived ideas of matter, it is a safe phrase. The very suggestion of a want of resurrection power in Jesus, and through him to all believers, was to Paul a matter for blank despair, for

he saw the ground cut from under personal immortality and personal religion. "If Christ be not raised," he writes, "the Christian faith is vain; ye are yet in your sins." (p. 244.)

While the book is thus vague and weak in every approach to the spiritual and the divine side of the personality of Jesus, yet ending in the confession, "Thou art the Christ, the Son of the Living God," supplemented by the Apostles' Creed in full; nevertheless it is clear and strong in setting forth the excellence of the human and earthly side of that Personality. The author commences by inviting his readers to trust, with him, to their own candid judgment, and look upon the Gospels as upon any other historical narratives, depending upon purely human testimony, with the assurance that the Gospels will thus be found in the last degree satisfying. In thorough legal fashion, but in simple, forceful, and beautiful language, he makes this promise good; but we can hardly assent to the additional words, "appealing to us with such proofs of their essential accuracy, that the question of their inspiration loses its importance." It is good to find the letter of the Gospels so strong and convincing in the hands of a skilful lawyer; but, still, their inspiration as the Word of the Lord, is of transcendent importance.

Nevertheless, we are grateful for this study of the personality of Jesus simply as a man, and rejoice that it shows Him as surpassing all other men at every point. Thus regarding His character and development as the result of three determinants: original constitution, or inherited individuality; external circumstances, or environment; and His own modification of their possible effects upon Himself by volition, or free-will; we are shown how He "waxed strong in spirit, and grew in favor with God and men," how His intellectual powers rose above those of all His contemporaries, giving Him keen, and penetrating perceptions, with great powers of generalization, and clear, vivid, and concise style of expression. "Masterly, indeed, are the Similitudes, the Beatitudes, the Parables" (p. 50). His emotional life is studied first in comparison with much that has been great in human history, and is shown again to be surpassingly great. The following extracts we weave together:—

No enemy ever accused him of revenge or hatred; and pomp, pride, and vain glory were certainly far from him. . . . He was a stranger to fear. . . .

Nothing destroyed his poise. . . . The master-passion of his spirit was love. . . . He was founding his religion on love as the strongest morally creative force. . . . So far as we can judge from the Gospel narratives, let alone their mere assertions, it is nothing less than divine.

The conclusion is:—

Because Jesus, having lived, died, afterwards rose again, and still lives, we find ourselves in contact with a personality which has for us a larger power than any other. Somewhat in nature, somewhat in history, somewhat in inner consciousness, but most clearly in Jesus, we find ourselves touching the divine. (p. 246.)

A New Commentary upon Matthew.*

This is the initial volume of a series of practical helps to all students of the deeper meanings of the divine Word as unfolded to us through the instrumentality of Emanuel Swedenborg, the value of which can hardly be overestimated. In the fulfilment of his divinely assigned mission Swedenborg has given to us, verse by verse, explanations of Genesis and Exodus, the opening books of the Word, and of the Revelation of Jesus Christ with which the divine volume closes. But in preparing these explanations, he was also permitted to throw clear and helpful light upon numerous passages of the other and intermediate books of the Sacred Scriptures. The desirability of bringing these scattered expositions together and directly connecting them with the portions of the Word which they illustrate was early recognized by the Rev. John Clowes, the first translator of Swedenborg's works into English, and his five commentaries, prepared upon this plan, have served an important use to the church in the past. But Mr. Clowes had not the aids which are available to-day in indexes and the full concordance of Mr. Potts, and in the nature of the case, his references were not as complete as they can now be made—although in justice to Messrs. Smithson and Rendell whose names appear as editors of later editions of the gospels, it should be said that the original citations were considerably increased in these

* *Commentary on the Gospel according to Matthew.* Compiled from the Theological Works of Emanuel Swedenborg. By Robert S. Fischer and Louis G. Hoeck. Boston: Published for the Rotch Trustees by the Massachusetts New-Church Union. 1906. Price, $1.25.

editions. Moreover the works of Mr. Clowes have become rare and costly, especially that which deals with the Psalms. Under these circumstances, the enterprise upon which the editors of the volume before us have entered, and the material realization of which is made possible by the judicious action of the trustees of the Rotch fund, is one that should command the instant and grateful interest of the New Church at large. To place the wonderful elucidations of the true meaning of the Word given us by Swedenborg in direct juxtaposition with the text of the divine volume is a work that may well be viewed as only second to that of making his Writings available in good English translations.

The thoroughness with which the editors have done their work in the volume before us would seem to be well-nigh complete. They tell us in the preface that "all that Swedenborg has written upon every passage of the Gospel according to Matthew which he quotes or refers to, is given, although in exceptional cases abridgements have been necessary in order not to make the Commentary too bulky for ready reference or for topical reading."

The arrangement of the volume for ready reference, also impresses us as admirable. The numbers of the verses illustrated stand out in the margin printed in heavy type, and the eye catches them at a glance.

The Scripture text used is that of the American revisers. And it is in this connection that we must make the single criticism upon the work that occurs to us. With reference to their quotations from Swedenborg, the editors tell us that "absolute uniformity of translation has not been aimed at, but attention has been paid to a clear and faithful rendering of the Latin text." Having chosen a Scripture text not in common use, it would seem that they should have exercised a like freedom with that text in a case which plainly demanded modification. Such a case was found in the thirteenth verse of the sixth chapter where the American revisers omit the ascription of the Lord's Prayer beginning with the words, "For thine is the kingdom." But the editors, while including among the explanatory passages from Swedenborg, that which deals with this important part of the Prayer, thus plainly recognizing it as having a legitimate place therein, fail to supply the omitted words. The preface indeed, calls attention to the omission and recognizes it as out of harmony with Swedenborg's

teaching, but what is there said must leave the impression with the reader that, having adopted the American version, the editors felt themselves bound to follow it implicitly.

While we cannot but regard this as a mistake, it is by no means presented as detracting from the practical value of the volume before us when viewed as a whole. Of that value we can hardly speak too emphatically. And we trust that the work so auspiciously begun in this volume may go steadily forward until it shall include all the books of the Word not continuously explained by Swedenborg.

Manual for Sunday-school Teachers.*

The New-Church Sunday-school Union in England is for the second time issuing a volume for the use of teachers, and thus doing at once what is done in this country by means of the weekly *Sower*. The Rev. Messrs. S. J. C. Goldsack, J. Ashby and W. H. Buss are the writers. The lessons are adapted to four grades. The first grade studies a series of chapters from Joshua, Judges and Matthew, learns the correspondence of eight objects and commits to memory a part of the catechism and a part of the One Hundred and Nineteenth Psalm. The second grade continues on the same lines, with more full study of correspondences. The third grade takes up historical and geographical facts in the Scripture lessons, finishes learning the catechism, and studies a part of the "Heavenly Doctrine." The fourth grade completes these studies and reviews them. All work toward an examination for which prizes are given. Under each lesson a golden text is first given, and this is followed by "Hints, Meanings of Words, General Teaching, Spiritual Meaning, Application, Blackboard Sketch, and Memory Work." The thoroughness of work is noticeable. Very little ground is covered in comparison with the American course running in one year from Joshua through the Old Testament, but a deeper impression is made. There is no vacation. Most of the schools have two sessions of an hour each Sunday.

In looking over this manual, we see much to commend. The geography is very weak, however. The picture of Tabor must

* *Manual for New-Church Sunday-school Teachers*, 1906–1907. Manchester, England. 1906. 243 pages. Illustrated. Price, 75 cents.

belong to some other mountain. The view of "Jerusalem from Bethany" is impossible, since the city is not seen from Bethany. The maps are good, but the pictures have been taken from some imaginative work. An earnest spirit everywhere appears, and there can be no doubt that such a book in the hands of the teachers would tend to the unification of their work and to its thoroughness.

The Philosophy of Creation.*

We welcome with pleasure this first attempt, on a comprehensive scale, and in a systematic manner, to present the philosophy of the New-Church, as philosophy, to the thoughtful of to-day. In Swedenborg's works are given both science and philosophy, which serve as earthly and rational foundations for theology and religion. The time seems to be at hand when books in both these fields of literature, which shall be distinctly New Church, are needed, not only for our own strengthening and progress, but also for the benefit of the science and philosophy of the age. We hope and expect to find in Mr. Dole's new book an initial and valuable contribution. It has come too late for critcal examination and extended notice in this number of The Review, but in general plan and appearance, in the arrangement of subjects and the course of their treatment, as indicated in the table of contents, it is certainly promising; while the clear type, handsome pages, generous use of sub-titles, and attractive binding are truly gratifying. It will receive the attention it deserves in our next number.

An English Translation of "Dicta Probantia."†

The manuscript of this work was published by Dr. Immanuel Tafel in the year 1845 under the title, *Dicta Probantia Veteris et*

* *The Philosophy of Creation: The System of Philosophy from the Standpoint of the Christian and of the Word.* By George Henry Dole. Author of "Divine Selection, or the Survival of the Useful," etc. New York: The New-Church Board of Publication. 1906. 8vo. cloth. 400 pp. $1.75.

† *Scripture Confirmations of New-Church Doctrine.* From the Latin of Emanuel Swedenborg. London: The Swedenborg Society, 1 Bloomsbury Street. 1906. 93 pp. Price, 50 cents.

Novi Testamenti, collecta et breviter explicata. (Corroborating passages from the Old and New Testaments, collected and briefly explained.) We understand that Swedenborg left it without a title. Dr. Rudolph L. Tafel in his "Documents Concerning Swedenborg," well describes the contents and evident purpose of the work as follows: —

> This work consists of Scriptural passages collected under doctrinal heads. These passages, however, are collected, not only from those books of the Sacred Scripture which contain a spiritual meaning, but also from the writings of the Apostles. In fact one of the leading objects of Swedenborg in the present compilation seems to have been to register the teachings of the Apostles on the various doctrinal subjects cited; since under each head he first gives the passages from the Apostolic writings, then from the Gospels and the Book of Revelations, and finally from the Prophets.
>
> As the only one of Swedenborg's works where he quotes liberally from the Apostolic writings is the "True Christian Religion," it is plain that the present is one of the preparatory treatises for that great work. This appears also from the doctrinal headings to the various chapters, or sections. . . . One-third of the whole of the work consists of passages showing the nature of the Lord's coming, the consummation, the Last Judgment, and the New Church. Some of the passages under these general headings are explained as to their spiritual meaning.

The volume has a distinct value and this English translation cannot fail to be welcomed by thoughtful New-Church readers and students. Its value for reference is greatly enhanced by a complete "Index of Scripture Passages." The book is in size, type, and general aspect uniform with the Swedenborg Society's publications.

Guide Posts.*

In this volume are grouped some original and some collected thoughts of one who treats of the healing art from the point of view of "The New Thought." So much is taken from the Scriptures, joined with Hofmann's head of our Lord, that the reader seems to be always on Bible ground. But Mr. Sawyer has his own instruction to give and he reckons as the cardinal virtues faith, power, strength, contentment, love, peace, success. This is not Biblical for it puts love in the wrong place, but it affords a

* *Guide Posts.* By M. Woodbury Sawyer. Boston. 1906. 276 pp. Price, $1.00.

basis for interesting suggestions. The New Thought wisely believes in forming right habits of mind and life, that they are right when they are in harmony with the divine. Mr. Sawyer says:—

> The great lesson we must learn is the absolute union existing between ourselves and God through the Christ-consciousness. The self, the personality of us, is our great enemy. The self of us ever abides in the land of Egypt, in servitude, in darkness. We must find our promised land, our Canaan, in the Christ-consciousness.

But here there seems to be a lack of clear thought. The Gospel teaching does not look to Nirvana, to the abolition of self, but to a new self born from above and to an eternal abiding in the consciousness of service with God and for God. What Mr. Sawyer calls our "unfolding divinity" the Lord calls being born anew of the spirit. His union with the indwelling Divine was absolute because He was so born as to be capable of it, but He did not look upon the wholly finite disciples as destined to such absolute union, but as capable of receiving in their own lives the "blessings" and the eternal life. "They shall see His face, and His name shall be in their foreheads." That is health, and for that we can and should pray and strive. It is a vastly higher destiny than the New Thought teaches, and we hope to see the latter grow more clear in its teaching on this vital and practical point.

Spinoza and Religion.*

Professor Powell gives as his excuse for adding another book to the already formidable pile of literature on Spinoza, that his relation to religion has not yet been made the subject of specific, comprehensive, and candid treatment. And yet he has commonly been called, after Friedrich von Hardenberg (Novalis), the "God-intoxicated philosopher," and the author calls

* *Spinoza and Religion.* A study of Spinoza's metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion and incidentally his personal attitude towards it. By Elmer Ellsworth Powell, A.M., Ph.D., Professor of Philosophy in Miami University. Chicago: The Open Court Publishing Company. London: Kegan Paul, Trench, Trübner & Company. 1906. 12mo. 344 pp.

attention to the fact that many critical students of philosophy have regarded him as a man of the strongest religious interest, and his Absolute as an omnipotent, omnipresent consciousness —the God of religion *par excellence*. Thus Herder wrote:—

> The flame of all thought and of all feeling is love. It is the highest reason as well as the purest divine exercise of the will. If we will not believe this on the authority of Saint John, we may do so on that of the doubtless still more divine Spinoza.
>
> —Gott. Einige Gesprache von J. G. Herder. (p. 41.)

And Von Dalberg, in a letter to Herder, writes:—

> Spinoza and Christ, in these two alone is found pure knowledge of God; in Christ the secret, higher way to divinity; in Spinoza the highest peak that reasoning can reach.

And Alfred Tennyson is reported as saying that Spinoza, though often misunderstood, was in fact "so full of God that he sees Him everywhere—so much so that he leaves no room for man" (A Memoir by his son, Vol. II., p. 424). Goethe spoke of him in the same strain, saying:—

> He does not prove the existence of God; for him existence is God. And if on this account others abusively call him an atheist, I want to call him, to his praise, superlatively theistic, superlatively Christian.
>
> Grunwald, "Spinoza in Deutschland." (p. 119.)

Nevertheless the late Professor Francis Bowen of Harvard University, in his history of Modern Philosophy, says that Spinoza's was "a blind and unconscious God," (p. 70). In Bayle's "Dictionaire Historique et Critique," he is called "the greatest atheist that ever lived." Leibnitz says he "denied intelligence to God and put a blind necessity in His place." Kant classed his with the fatalistic systems which "deprive the world-ground of all understanding." Schelling called the principle of his pantheism "blind substance." Hegel called his thinking "acosmism rather than atheism, for his Absolute (God) is rigid substance, not yet spirit."

Professor Powell accounts for this diversity of opinion by showing that Spinoza, to avoid persecution as an atheist, concealed his real opinions by retaining religious terms for ideas from which he had emptied all religious content, by elaborate

and artificial deductions of more or less irrelevant conceptions bearing a formal resemblance to religious notions; and by expressly saying, in a few instances, what he did not mean in any sense, of matters of little importance to his system. For instance, he used the word God for *substance*, or the Absolute Reality of the universe, which to him was in no sense a personal being, having self-consciousness, purpose, volition, and knowledge, although it was by his definition self-existent, eternal, infinite, unchangeable, and the first cause. And then if any one said he was an atheist, he would ask, "Is not 'God' the Alpha and Omega of my system? Do I not make the love of God the *summum bonum*, and teach the value of brotherly love?"

Of this the author says:—

> While aiming in the way described to temper the opposition of some and to parry the blows of others, Spinoza trusted that philosophical minds would look beneath mere words and discern his real meaning. He never suspected, I imagine, that he would be misunderstood by any whose judgment he valued: but, alas! he went so far that, in regard to his religious views, he has sometimes deceived, it seems, the very elect.
>
> The extent of Spinoza's accommodation was not, of course, a constant quantity; it must have varied with his consciousness of hostile surroundings and with his moods. In writings whose preparation extended over years, we are not surprised, therefore, to find many verbal contradictions in regard to matters of religious significance.
>
> In view of the circumstances, the interpretation of Spinoza should evidently proceed according to the following principles: Whenever two passages contradict each other, one of them expressed in religious terminology and the other not, we are bound to regard the latter as conveying Spinoza's real meaning; and, in general, whenever religious phraseology implies views clearly in contradiction with the first principles of his philosophy, we must accept as his real opinions, not those implied in the religious phraseology, but those in harmony with the first principles of his philosophy. (pp. 63–65.)

This is the task which Professor Powell set for himself, and in accomplishing it, he seems to have made a painstaking study of Spinoza's writings, and careful comparisons of passages one with another, and with the fundamental principles of his philosophy, with abundant references for the reader's use. The result is an interesting discussion and review of this important system of philosophy from the religious point of view. Its importance is seen when we remember that, as Descartes is the father of modern philosophy, so Spinoza's system is the commonly ac-

knowledged basis of the modern German schools. Therefore, the better we can understand it, the clearer will be our perceptions of the influences operating in the thought of our day. Moreover, Swedenborg, in early life, was a student of Descartes's philosophy, and Spinoza, born eighteen years before Descartes died, and dying eleven years before Swedenborg was born, forms in some manner a connecting link—at least with the thought of the two periods. And while Swedenborg never could have had any sympathy with Spinoza's atheistic monism, as Powell calls it, there is a parallelism between the things of thought and of extension, or of ideas and their objects, set forth by him, that approaches Swedenborg's doctrine of correspondences in an interesting way.

Furthermore, Spinoza's cosmology has the same starting point as Swedenborg's, namely: in Substance Itself. Swedenborg begins his work entitled "Angelic Wisdom Concerning the Divine Love and the Divine Wisdom," by teaching that Love is the very Substance of God the Creator, and that Wisdom is the very form of that Substance; and that from that Substance, and by that Substance, and as recipients of that Substance, all things have been created. Of Spinoza Professor Bowen well says:—

> His whole philosophy is founded on Descartes's definition, somewhat modified and expanded, of Substance, as "that which exists *in se* (or without a cause), and is conceived *per se*—in itself; that is, which in order to be conceived does not need a prior conception of anything else." Another of his definitions, and the leading one of his system, is borrowed in part from the Cartesian argument for the being of a God. "A thing which is its own cause, or is self-caused, that is, which exists *in se*, is that the essence of which involves existence, or whose nature cannot be known except as existing. (Modern Philosophy, p. 62.)

It is at this point that Spinoza went grievously astray. If he could have seen that Substance is Love, and that it exists in Wisdom, and thence in the works of creation, he might have perceived the true *esse* and *existere* of all life. But instead, he reached the mistaken conclusion that Substance, as it is in itself, is unknowable; and that it can be known only in its attributes, and these he found only in the things of thought and extension. Having no practical knowledge of discrete degrees he con-

cluded, therefore, that Substance and its attributes are indistinguishable as regards their nature, and hence that the entire content of Substance is in the sum of the attributes. Hence Substance is in everything. Thus, as he had put Substance in the place of God (that which exists *in se* without a cause, and is itself the First Cause and origin of all things), his system has been called pantheistic; but more truly it is atheistic, for it is really without anything that can properly be defined as God. For, in accommodation to religious thought alone, Spinoza uses the name God for his Substance, which he regards as the only reality of all things. Thought and extension are, in his view, only the subjective and objective existence, or expression, of this one Reality — Substance. His ever-recurring thought is that the order and connection of ideas is the same as the order and connection of things; the power of producing thought-modes is equal to the power of producing things; and they work together as the mental and material aspects of the same process. But the Substance that works this process, while it is infinite (in the sense of being perfect and without limitations) omnipresent, omnipotent, eternal and unchangeable, is not conscious, and therefore exercises no volition, has no purpose, no knowledge, no love, no personality — nothing which is required by religion, or a personal relation of the soul with God. The result is not even a natural religion, not even a worship of Nature. Man and Nature are regarded as one — parts of the one self-existing Substance or Reality. Hence the system is properly called an Atheistic Monism.

Thus, with the same starting point in Substance, Spinoza and Swedenborg reach diametrically opposite views, because Swedenborg perceives that Substance is Love instead of Matter, Spirit instead of Nature; because he looked up to God while Spinoza looked down to his own mind in the light, or darkness, of the bodily senses, for a knowledge of reality. Hence Swedenborg teaches that God is the pure love of others, and Spinoza teaches that God loves himself — although He is not conscious of it in Himself, but in the minds of men, where it exists and becomes conscious.

We may not now refer to the influence of this form of reasoning upon German philosophy in our day, and indirectly upon

schools of thought in our own country; but suggestions of new directions for study are found in the practical conclusions of the closing pages of this book. For Spinoza held that there is no evil and no sin — how can there be if all thought and action is the expression of this one unconscious Substance, and a necessity of its self-existing nature? "Apart from the conventions of human society, right is synonymous with might." "The natural right of every individual extends as far as his power," Spinoza says, and he continues as follows: —

> Since it is the highest law of nature that each thing endeavors with all its might to maintain itself as it is, without regard to anything but itself, it follows that every individual thing has this supreme right, that is (as I have said), to exist and to act as it is determined by its own nature. Nor do we recognize any difference in this respect between men and other individuals of nature; and again between men endowed with reason and those who are ignorant of true reason; nor between fools, the insane, and the sound minded. For whatever each thing does according to the laws of his own nature it does by supreme right, and for the obvious reason that it is determined by nature and cannot do otherwise. Wherefore among men, so long as they are considered as living under the dominion of nature alone, the one who is not yet acquainted with reason, or has not yet acquired the habit of virtue, exercises his supreme right when he lives according to his desires and impulses alone, no less than does the rational man when he directs his life according to the principles of reason. (pp. 281, 282.)

Twinges of conscience, he held, arise from our doing things about the rightness of which we afterwards fall into doubt, and repentance results from having done something which we recognize to be disadvantageous or injurious. Both are bad because they are kinds of pain, and all pain diminishes power and well-being. Instead of penitence, therefore, he would substitute a passionless change of conduct determined by the knowledge of our previous folly. (pp. 319, 320.)

How different are the teachings of the New Church in view of a God of infinite love, whose whole purpose is to form a heaven of loving others, in accordance with the wisdom of that love, and by the deeds of that wisdom, from and for the human race!

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